THE

CHRISTIAN ADVOCATE.

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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XIV.

(*Continued from p.* 196.)

It only remains to consider the penalty of the covenant of works—it was *the pain of death.* There is every reason, both from observation and scripture, to believe that the penalty threatened to Adam for disobedience, was *death*, in all the various and fearful significations of that word—death *temporal, spiritual,* and *eternal.* There is indeed scarcely any thing, against which men of corrupt minds have more vehemently contended, than against this. But the mournful fact is ascertained and confirmed by the whole current of scripture, and by the actual state of the world. Do not men die? Who denies it? Are not men, without exception, depraved? Every day's experience proves it. Where is the human being so foolish and abandoned, as to say that he never sinned, in thought, word, or deed? Should you hear such a declaration, you would only consider it as proving the truth which it denied. And is not eternal punishment threatened to sinners? There is really nothing more clearly declared in holy scripture. Now, was any part of all this incident to man, before the fall? No, certainly. He was immortal; he was sinless; he was to be eternally happy. How comes it, then, that man is so changed? Why does he die? Why is he depraved? Why is he an heir of wrath? Beyond all, peradventure, his apostacy from God is the cause of all. This it was that changed the primitive state of man, and changed it totally. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Some have supposed that there was some natural quality in the forbidden fruit, which changed the state of man's body, so that he became mortal. This is certainly a mere conjecture—There is not the least evidence from scripture, that the forbidden fruit possessed any inherent deleterious properties. On the contrary, as already intimated, it rather appears that the fruit was indifferent, till it was prohibited. The worst effect was, that man's *moral powers* were changed and prostrated; and this could not be effected, by the mere natural operation of any material substance.

On the whole, the threatened penalty was—

(1) Temporal death:—the body should die and return to dust. (2) Spiritual death:—the loss of his original righteousness and the favour of God. (3) Eternal death:—the exclusion of soul and body from God and happiness for ever. Such was the awful penalty threatened for sin:

And however dreadful it may appear, my young friends, it certainly was a just and equitable penalty. You may know it was so, from the character of the infinitely good Being who denounced it. In one respect, without controversy, sin is an infinite evil—It is *objectively* infinite. That is, it is an offence committed against an infinite God;—infinite in his being, in his goodness, and in his worthiness to be perfectly loved and obeyed. It is not for those who have committed this awful and malignant offence, to undertake to decide how much punishment it deserves. They are *parties*, most deeply interested in endeavouring to mitigate their offence, and its penal consequences. Their very offence, too—sin itself—has blinded their minds, and perverted their judgment. God, who cannot be deceived, and who is infinitely good and merciful, as well as wise and just, has decided that "the wages of sin is death"—*death* in all the varieties of its form and terror.

Let me close this lecture, therefore, with cautioning and exhorting you, not to be seduced by any speculations or reasonings, which go to diminish the evil of sin. It was observed to me early in life, by a very profound and sagacious divine, that if I would make it an object of particular attention, I should find, that almost all important errors in religion, might be distinctly traced to *a light sense of the evil of sin.* A careful observation, I can truly say, has fully confirmed, and deeply impressed on my mind, the justice of this remark. Take an illustration, in a single instance—Say that sin is an inconsiderable, or venial evil:—then sorrow or repentance for it will, with a good and compassionate Being, insure its pardon; it needs no atonement; and needing to make no atonement, it was not necessary that the Saviour should be more than a creature—perhaps of an angelick nature; perhaps only human. He needed only to give instruction, and to set a good example, and he did no more. On the other hand, say that sin is an evil of inconceivable malignity:—then sorrow for it, will not, of itself, insure its pardon;—it may require—it did require—an atonement of infinite efficacy. The Saviour, who made this atonement, and who alone could make it, must have been a Being of infinite dignity; must have been truly a divine person. He gave instruction, indeed, and set a perfect example; but the chief object of his mission was, to make expiation for the sins of the world.

Thus you perceive, that Socinianism, on the one hand, and the orthodox faith on the other, are alike traceable to the views which the parties, severally, entertain of the evil of sin. I have made the statement to show you, that the opinions we form on this important point, are *radical*—are *fundamental.* Sin is a moral disease. Think little, or lightly, of the disease, and you will see no need of a powerful remedy, or an infinitely skilful physician. But conceive the disease to be infinitely malignant, and you will see that its remedy, and its physician, must both be divine—that nothing less can be of any avail. We know that our system is reproached with being awful, and gloomy, and derogatory to human nature. Part of this charge is equivocally true. We do hold that our nature is awfully degraded and debased by sin:—we do hold that all who are in their natural state, are in a state of condemnation and wrath. But we also hold, that God, in his infinite mercy, has provided a way of complete relief and restoration—yea, a way in which man may be restored, to a better state than he lost by the fall. We admit the disease, and we magnify the remedy—Our opponents deny, or diminish the disease, and reject the remedy. We believe that the whole current of scripture, and the undeniable state and history of the world, in all ages, do incontestably demonstrate that our race is in a state of sin, of extreme degradation, and wretchedness, and ruin. We verily believe that

we need an infinite Saviour, and that such a Saviour is provided. Cherish this belief, my young friends. Let nothing subvert, or shake your faith, in these fundamental doctrines of the Christian system. Never attempt, in your own minds, to excuse or extenuate your guilt as sinners. On the contrary, admit your guilt in all its extent. Try to take affecting views of it. Pray to God to enable you to see it clearly, and to feel it sensibly—Why? That you may sink down into gloom and despondency? No, assuredly, but that you may be led to a complete remedy for all—That you may be led to commit your souls, truly, into the Saviour's hands: that being "washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God," you may be restored to the divine favour; that all your sins may be cancelled—all your guilt be washed away—That you may possess a present "peace, that passeth all understanding,"—"a joy that is exceeding great and full of glory,"—the foretaste of the joys of heaven; where all the effects of sin shall for ever cease, and unceasing praise be rendered, "to Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father—to him be glory, and dominion for ever and ever—Amen."

FROM THE LONDON CHRISTIAN INSTRUCTOR.

ON CHARITY.

"Love is a vertue whereby we explain
Ourselves to God, and God to us again.
. . . . . .
In loving God, if I neglect my neighbour,
My love hath lost his proof, and I my labour.
My zeal, my faith, my hope that never fails me,
If charity be wanting, nought avails me."

This is one of the most important—least understood—last cultivated of Christian graces. It makes earth most like heaven, and man most like God. All admire it but few pursue it; many are found to praise it, but only here and there one can be said uniformly and habitually to practise it. We all believe in its importance, and, in theory, maintain that it is the fulfilling of the law, and the glory of the gospel;—that it is the vital spring of obedience, the bond of perfectness—and the soul and substance of true piety, without which the Christian name is but sounding brass or a tinkling cymbal: yet its obligations are but inadequately enforced, and more inadequately felt. There is a spurious charity which in our day *vaunteth* itself, contrary to the apostolick rule: which stalks about the world to put out the eyes of truth, and teach men to turn their back on conscience. But assuredly this is a traitor, and ought to be exposed. Indifference to the minutest parts of the divine revealed will is not charity, for then the more general and indiscriminate our views the more charitable—or the farther we recede from the infinite accuracy and perfection of the divine knowledge, the more we approximate to his loveliness; then the more we advance in the perfection of knowledge, in minute acquaintance with truth, the more should we recede from the rule and bond of perfectness: but surely the fallacy of this stands self-exposed. There can be no contrariety between love and truth. Christian charity and Christian wisdom must be twin sisters, both of a heavenly birth—both of a divine nature—and both, it appears to me, inseparable. If the growth of charity be genuine, the love of truth must be proportionably promoted in the human heart: and that man's real advancement in the truth is to be as much questioned, who does not grow in charity, as his charity who slights the voice of truth. There has often been a sort of secondary underground warfare, carried on by the professed friends of charity, against the strenuous advocates of truth. The stern friends of truth and consistency have perceived the claims of the supreme reason, and have

maintained that truth alone is of an immortal and divine nature—they have said the wisdom which is from above is FIRST pure, *then* peaceable—and, we never will sacrifice the interests of truth to those of charity. The advocates of Christian love, on the other hand, have maintained that truth may be important, but love is more so;—that names, and sects, and parties must fall;—and that we must not be too nice and scrupulous in our researches, even into the will of God, but shut our eyes to little matters for the sake of greater. Thus one party has charged the other with laxness—and the other has retorted in outcries of bigotry. On the one side are to be seen the most conscientious and devoted worshippers of the divine wisdom—on the other, the most ardent devotees of charity, and the most popular patrons of liberality and benevolence. But surely the two sides should advance a little nearer to each other, as both are convinced, that there will be an eternal union between the two celestial graces they respectively admire. There is no contrariety or repugnancy between the heat and the light of the sunbeam—they are both qualities or modes of the same heaven-born element: the glorious sun while he shines, and spreads his own warmth, calls forth to life and being the otherwise sleeping and latent embryos of nature. The light of truth gives direction and accuracy to Christian love, and the warmth of love gives fruitfulness to the tree of knowledge. Truth guides love, and love attires truth in its divinest lustre. Without love, truth would be destitute of efficiency, and without truth as its rule, charity would cease to be a virtue. "The light of religion is not that of the moon, light without heat; but neither is its warmth that of the stove, warmth without light. Religion is the sun, whose warmth indeed swells, and stirs, and actuates the life of nature; but who at the same time beholds all the growth of life with a master-eye, makes all objects glorious on which he looks, and by that glory visible to all others." The highest perfection of the Christian character, consists not in the neglect of the smallest portions of divine light, but in the apportionment to each of its due measure of importance—and this is to be done only by a constant and careful scrutiny of the divine rule. Every man ought not only to have a divine warrant for all he believes and practises; but he ought to be equally conscientious in his efforts to know all that is revealed. It is truth alone that can give stability to his heart's emotions, and arm his charity with the genuine heroism of Christ. The triumphs of love are great, but those of truth are equal. If love makes the philanthropist, yet truth makes the martyr—and the greatest exemplar of our nature combined the two in his one great act at Calvary; and who can say which appeared the more illustrious—the divine philanthropist or the human martyr? If the greatest and the best of beings, to whose perfection the Christian hopes to be assimilated, is styled "LOVE," in many an emphatic sense; yet let it never be overlooked, that the same high authority denominates him the "FATHER OF LIGHTS," and his Son, "THE LIGHT OF THE WORLD." Would we become his in the highest and most appropriate sense of that term, we must become "Children of Light." I cannot conceive of any service rendered to the cause of Christian charity in our own day higher or more praiseworthy than a display of the perfect harmony of charity and truth—an illustration of the principle which I fear is stronger in my own *ideal* than I have been able to make it in these brief hints;—that there not only is no discrepancy in the cultivation of charity, and the pursuit of truth; but that the genuine fruit of the latter is, and must, from a necessity of nature, always be an approximation in the other to the likeness of the divine nature. God created man at first in his own image, and the new creation of the

Gospel, if it is less the work of an instant—is not a less perfect representation of the glory and goodness of God. "Truth, which only doth judge itself, teacheth, that the inquiry of truth, which is the love-making, or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; is the sovereign good of human nature. The first creature of God in the works of the days, was the light of sense; the last was the light of reason; and his Sabbath-work, ever since, is the illumination of his Spirit. First, he breathed light upon the face of the matter, or chaos; then he breathed light into the face of man; and still he breatheth and inspireth light into the face of his chosen. Certainly it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth." (Lord Bacon.) I could exceedingly wish, Mr. Editor, that some of your correspondents would undertake, either through the medium of your pages, or in some other way, to call the attention of the Christian church to the joint claims of charity and truth, for as the minds of many are affected at present, I fear, what we are gaining on the one side, we are losing on the other. If we have widened the compass of our principles, yet we have taken from their depth. And while we have studied extension, we have overlooked solidity. I will yield to no man in devout admiration of Christian charity. I hope I can, not merely in word, but in substantial friendship and Christian communion, accept all whom God has accepted; but at the same time, I should feel it the bitterest satire upon myself to be constrained to acknowledge, that this made me indifferent to *the little matters* of the revealed will of God. To me, it appears no charity to love those who differ nothing from us, or between whom and ourselves the differences may be veiled or treated as worthless: but that is charity, to love wherever that same love of truth and truth's Author appears, as we feel in ourselves, though it may be conjoined with opinions and practices diverse from our own—to extend this as far as we are sure God extends his love, notwithstanding all the various shades and hues of his people's characters, views, and practices—and to love *as* he loves, *not in word only, but in deed and in truth.* The greatest actions are but the greatest truths, and the greatest perfection is that of the divine nature, where love and truth are eternally united. "Think oft of heaven, and what sort of a thing a saint will be in glory, when he shall shine as the stars, and be equal to the angels; and then you will quickly see cause to love them." (Baxter.) I hope these few hints will invite an abler pen to the subject, and remain,

Your's, &c.

Fraternus Amen.

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ.

No. VI.

With what propriety is the salvation of sinners denominated *a work of grace!* It was the boundless and inconceivable grace of God, which moved him to devise the plan of salvation for a race of apostate rebels; and to give the Son of his love to execute this plan. Boundless and inconceivable, also, were the grace and compassion of the Saviour in undertaking and executing this plan; knowing beforehand, as he perfectly did, at what an amazing expense it was to be done. Then, likewise, it is pure, free, and sovereign grace, that inclines the heart of the sinner to accept of Christ and his benefits, as they are offered in the gospel.—Without this grace, no individual of the human family would ever receive and rest on Christ for salvation; even after the full provision and free offers that are made, and all the exhortations and persuasions which are urged, in the preaching of the gospel.

When we observe, moreover, how divine grace changes the hearts of

some of the chief of sinners; and remark—what to the people of God is quite as wonderful—that a gracious influence is continued to them, notwithstanding their base ingratitude, numerous backslidings, and most criminal grieving of the Holy Spirit—continued in such measure as to be a prevailing principle of new life, and of holy love and obedience—this surely must strike us as a wonder of Godlike grace.

Considering likewise, that it is the grace of God which inclines the heart of every real Christian to every right disposition, feeling or exercise, that ever takes place in his mind, and to every good action that he ever performs—the reward of these exercises and acts, as if they had proceeded wholly from the believer himself, is an exhibition of the purest and most astonishing grace—Verily the whole process, by which every individual of our sinful race is renewed, preserved and rewarded, is, from the foundation to the top-stone, most emphatically *a work of grace!*

No. VII.

The doctrine of free grace has often been charged with leading to licentiousness. This it never does, when truly believed and felt. He who truly believes this doctrine, and feels its genuine influence, will find his heart affected and grieved by nothing so much, as by the thought of sinning against a God who exercises this grace—grace so unmerited, so abundant, so astonishing. The real believer in this doctrine will see his acts of transgression, and all his remaining corruption, depravity, and pollution, in no light that will show the whole to be so abominable, and so intolerable, as in the light of this precious doctrine. To have indulged in any thing contrary to the will and the honour of a God so gracious, and a Redeemer so inexpressibly kind, will often sting the believer to the very soul; and among the most earnest and urged pleas that he will ever make in prayer, this will be one, that he may be preserved from requiting the God of his salvation so basely, as to abuse his grace and mercy by yielding to temptation, or by indulging in any known sin.

Miscellaneous.

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

Messina, Feb. 8th, 1820.

My Dear Friend,—Through the good providence of that great Being "who rides on the wings of the wind," and "rules the raging of the sea," I arrived safe at this place the 4th inst. We had frequent calms and contrary winds, which protracted a passage, ordinarily of from eight or ten days, to thirteen. We met with nothing of much interest, until the night before making land, when we were gratified by the sight of a very strange phenomenon—the projections of Stromboli—a burning mountain, or rather an island mountain, near the coast of Sicily. Some time after dark, at a great distance, nearly ahead of our ship, we observed in the horizon, what appeared to be a round globe of fire, rising to a considerable height, and then dropping down; and this at intervals, of from five to twenty or thirty minutes, until we became tired of watching. There was little difference in the size of the substance projected; and little difference in the height to which it seemed to ascend, at different times. It resembled the full moon, when she appears largest in the horizon; only that it was of a glowing red colour.

Probably the great distance we were at, prevented us from seeing the smaller fragments of the eruption, which could not ascend to the same height. Our captain estimated from his reckoning, that we must be about forty miles from it. We heard no noise accompanying the projection. The next morning we found the mountain in sight, and passed it about the middle of the day, at the distance of a few miles. It is really a great curiosity, considered merely as a mountain. It rises out of the sea exactly like a sugar loaf, and towers tapering to the top, to the height, I should suppose, of more than two thousand feet. Around its base, it is less steep in its ascent, and is capable of cultivation. We saw fields and dwellings, with cattle browsing. On the side opposite to us, I am informed, there is quite a settlement, with a considerable town. The whole population on the mountain is estimated at about ten thousand.

The opening of the volcano is not exactly at the top of the mountain, but some hundred feet below, on the side next to us, as we passed it. We could distinctly see a sunken spot, which constituted the crater, over which a cloud of smoky vapour hung. At intervals of from five to twenty or thirty minutes, there was an explosion like distant thunder; when columns of smoke were projected to a considerable distance into the atmosphere. The glare of sunshine prevented our seeing the fiery emissions, which were so visible at night. Not like Ætna, which remains sometimes for months, and even years, quiescent, and then bursts forth in a river of burning lava, Stromboli is in constant operation; while its discharges being so much less, are proportionably harmless. Its vast inferiority to Ætna, is, no doubt, the reason of its being so much overlooked by travellers. The *little* wonder is quite eclipsed by its contiguity to the great. The snow capped summit of Ætna was at this time in sight, on the not greatly distant island of Sicily.

As we gazed on the ascending columns of smoke, and heard the rumblings of the earthquake, which no doubt shook the mountain at each explosion, it was impossible not to be reminded of that "pit which is large and wide, the pile whereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it." Since the remotest antiquity, has this mountain been burning, and still its fire is not quenched. Our blaspheming captain was exceedingly tickled at the association of ideas called up into *his* mind, it would appear, as well as mine, by this miniature memorial of the "place of torment;" and he indulged his mirth in jests of much more profanity than wit, on the subject of getting a view of Satan's residence. If they are "fools who make a mock at sin," then what is the folly and hardened presumption of those, who, without disbeliving in the reality of fire and brimstone, as the materials of eternal torment to lost beings, can yet make a jest of it. One would think it impossible for a rational being not to feel a chill of terror passing over his spirit, at any sight which called up a reflection kindred to that of the prophet,—"Who of us shall dwell with devouring fire; who shall dwell with everlasting burnings." Surely it is, as Solomon says, "that madness is in the heart of the sons of men while they live." O, what a catastrophe will it be, to those who have made a jest of the regions of endless wo, by and by, to find themselves there!

When my curiosity had become satiated, by looking at the "mountain burning in the sea," I found leisure to turn my eyes to the Italian coast, towards which we were progressing, and which could now be seen, with great distinctness: and certainly I looked on it with no small degree of excitement. I said to myself, is this the land where Romulus, so many ages ago, founded his city? That celebrated city, whose inhabitants rose to the mastership of the world, and whose influence hath

given an impulse to succeeding generations, that hath not yet spent itself! That celebrated city, which hath survived so many vicissitudes, and continues even to this day a great place; the seat of a power that still claims universal dominion over all who bear the Christian name! I own I felt myself moved, with not a little emotion, at the prospect of, by and by, standing on the banks of the Tiber, and looking on all that remains of the faded glory of Rome.

The coast of Italy, as we sailed down it, appeared mountainous and rugged; too steep for much cultivation. We could distinguish a few habitations in the gaps of the high hills, with cultivated spots adjoining; and on the steep face of the hills, where no cultivation appeared, we perceived here and there, a dense smoke ascending, which I have since been informed, issued from coal pits. The mountainous coast furnishes the Italians with much of their fuel, and their practice is, to charr the wood, as a measure of economy, previous to using it. In a little while we began to enter the straits that separate Italy from the island of Sicily, and had the very welcome sight of land, on each side of us, at no great distance. We passed the rock of Scylla, at the distance of perhaps a mile and a half; but so diminutive did it appear, that we should not have noticed it, without a careful scrutiny of the shore from which it projects, or appears to project, at the distance we were from it. A town to which it gives name, stands close by the shore, a little way from it. A little beyond it, on the other hand, we found the celebrated whirlpool of Charybdis; which is indeed a curiosity. We brushed close along the edge of it, and saw the water agitated with a powerful whirl; which would certainly be dangerous for small vessels. Presently the city of Messina, the place of our destination, came in sight, and we were all joy, in the prospect of being soon released from our floating prison. The air was remarkably pleasant. Though it was February, there was a softness and warmth in the temperature, resembling April with you. I was delighted to see flocks of goats ranging over the hills: as it gave me the prospect of enjoying again the benefit of their milk, which I had found so salubrious at Gibraltar. The passage had thrown me back considerably, in point of health. Though I had felt no sea sickness, I was sick of the sea; and in proportion as I was so, was my joy at arriving in port, to be soon on shore, and recruited, as I hoped, by travelling through the interesting country of Virgil and Cicero.

Elevated expectation, having for its object worldly happiness, I have always experienced to be dangerous. I think I have found it, in a remarkable manner, the precursor of disappointment, And so I certainly found it on this occasion. On coming near to the city, a row boat, having a number of hands with a pilot on board, took the direction of our ship, and towed her into "*quarantine ground*," as they call the region of water appropriated to quarantine. Here we let go our anchor, late in the evening, on the opposite side of the bay from the city, distant about three quarters of a mile. A man in the boat, who spoke English, informed us that, coming from Gibraltar, we might certainly expect our quarantine would not be less than *forty* days. You can readily judge, what an effectual damper this intelligence was, to the too sanguine expectations in which I had allowed myself to indulge. But there is no heartache, for which the religion of the gospel does not furnish a ready remedy. It only requires an act of faith, in that infinitely wise and holy Being, "who rules in Jacob, and to the ends of the earth," to allay the throbbings of anxiety and disappointment under any occurrence, and cause them to give place, not to tranquillity only, but to *joy*. "The Lord reigneth, let the earth rejoice." If I did not pass the night in "perfect peace," my unbelief was the cause.

The next morning, we were visited by an officer of the port, in a boat, who made the usual inquiries, whence we came? the nature of our cargo? the health of the ship's company? &c. &c. and departed without giving us any information concerning our fate. Shortly after the American consul came alongside, and made similar inquiries. He informed us, that the publick authorities had it under consideration, whether we should be allowed to remain at all; but if we were allowed to remain, it would be under a quarantine of not less than forty days. The plague existing on the coast of Africa opposite Gibraltar, and the yellow fever having prevailed during the preceding summer, in Cadiz in Spain, made them very rigid in their quarantine regulations. The consul understanding that we had some beeswax on board in straw bags, which were stitched with pack-thread, and patched in some places with tow cloth, advised by all means to have it emptied into casks, and the bags secreted in the hold, as the smallest article of linen, or woollen, known to belong to the cargo, would subject us to being immediately sent off. Two soldiers were shortly after put on board, and our whole company ordered to repair in our boat to the health office, a small one story building, which stood on the wharf, a few yards from the water. In front, it was enclosed with a high pale fence; into which enclosure we were landed, and paraded before the door, within which stood the health officer, who with a large eye-glass, reconnoitred us one after another with much scrutiny. My friend O—— and myself, who were the only passengers, were closely catechized on the subject of our coming. Our passports were demanded, and pronounced to be insufficient, as they wanted the signature of the Neapolitan consul, at the places where they were obtained. We were informed we could not be admitted any where in the Neapolitan territories—The island of Sicily, you will understand, belongs to the king of Naples. This was indeed making bad worse, for us. Our consul however, to whom I had a particular letter of introduction, and who is a very influential character here, being present, told us not to be uneasy; that he would find means to overcome the difficulty, and remarked to the health officer in our hearing, that if they would not grant us permission to come on shore, he would smuggle us in, when our quarantine was expired.

In a corner of the yard stood a small furnace, in the shape of a cone. Here a soldier kindled a smoke with brimstone, and any letters or pape which had come in the ship, and were to be conveyed to persons in town, after being perforated in several places with a chisel, were held, in long tongs, over the smoke, until they were completely brown, and then handed into the house to a person in waiting to receive them. After our return to the ship, an intimation was received that the vessel might remain, but subject to the expected quarantine of forty days. Our captain and supercargo were rejoiced at the intelligence, as their fears had been awakened, that the vessel might be sent off immediately. To Mr. O—— and myself, nothing remained but to exercise patience; which would have been much easier, but for the too elevated expectations and feelings in which we had indulged, the evening preceding our arrival. However we tried to make our submission easier by indulging the hope, that the government will not be so unreasonable, as to enforce this absurd quarantine, in all its extent. After our vessel shall have disposed of her cargo, and taken in another, and sailed—which will occupy twenty or twenty-five days—they will surely, on finding us passengers, untainted with any infectious pestilence, receive us into the pure atmosphere of their city. However, in this calculation, we have perhaps been reckoning without our host, as they say. We are not in the United States. We have

left the land of liberty, and of liberal proceedings, far behind us; and must expect the government of despotism to rule us, as it does the common herd of our species in these regions.

A very surprising instance of the rigour with which quarantine regulations are enforced here, occurred not long since in the case of Commodore Bainbridge, with some of the vessels belonging to the American squadron, which entered this port, but were not suffered to remain, from a suspicion they might have touched lately at some place where pestilence existed. Some of the people of Messina, having had intercourse with him, in supplying him with necessaries, were not allowed to undergo the purgation of quarantine in the Lazaretto of this place, but were sent to Malta, which is about four days' sail from here. At Malta they are now undergoing quarantine, at the expiration of which, returning with a clean bill of health, they will be permitted to undergo quarantine here, and afterwards allowed to enter the clean city of Messina—as clean it certainly must be, if all its regulations regarding impurity *within*, correspond with these precautions to guard against contagion from without. What a happiness would it be, if mankind were equally cautious to guard against the infections of sin. If they were as much afraid of those seeds of moral pollution, which bring death eternal into the soul, and would watch against them with the same assiduity as against the sources of disease to the body—this would be a wisdom worth my while to come all the way from the United States to learn.

Our vessel has begun, with great activity, to unload her cargo, which is carried in lighters to the Lazaretto, where it will be purchased by the merchants of Messina; and our supercargo has commenced his negotiations for another from here. He goes in the boat to the health office, there he converses with the American consul, at a little distance, and through his agency, as a commission merchant, the whole business of sale and purchase is managed. Fruit, consisting of oranges, lemons, figs, filberts, raisins, with wine and silk, are the chief articles. My exercise, from morning to night, has been to pace the deck, and look at the strange objects around. While their novelty lasted, they were not a little interesting; but now that this is over, they have become quite monotonous and tiresome. To relieve the weariness of doing nothing, I shall try to put on paper, some of the leading objects that have attracted my attention; though in doing so, I shall very probably fail to awaken in your mind any interest. To describe objects to those who have never seen them, is very generally to heap words together without conveying ideas. But as my own amusement is in view, as much as your gratification, I can only fail in one half of my intentions.

The narrow arm of the sea, which separates the island of Sicily from Italy, is (to speak by guess) between two and three miles wide. Consequently, from the position we occupy, the country on each side of us is fully in view. Yet the coast is so high, on both sides, as to allow us to see almost nothing beyond the steep face of the hills, that rise from the water's edge. In some places there are gaps or breaks, and these show small villages, with cultivated grounds around. In many places, a considerable number of trees appear, unlike the hills of Spain around Gibraltar, which generally are very naked. Far back in the interior of Sicily, we can see the top of a range of mountains, connected with Ætna, covered with snow. By far the most interesting object in view, is the city of Messina, which is directly in front of us, something less than a mile distant. That we might enjoy a nearer view of it, Mr O—— and myself have several times gone in the ship's boat along the whole length of it, a few rods from the wharf. Viewed from the water, it appears to consi-

derable advantage. It has certainly some fine streets, with palace-like edifices. The buildings are generally of stone, and most of them show much antiquity in their exterior; some of them have quite a mouldering aspect. In this respect, there is a most surprising contrast between Messina and the cities of the United States, which have a lively freshness in their appearance, that must make them, I should think, appear to much advantage in the eyes of a European. In the suburbs, there are rows of houses, entirely in a state of ruin, into which they were shaken by an earthquake, some forty years ago. Old cities, it would seem, like old people, recover from calamity much slower, than our youthful towns in America. There are several streets, running parallel with the water, that seem level; and I presume, constitute much the best part of the town. Behind these, part of the city appears to be stuck on the abrupt termination of a promontory, almost as steep as the rock of Gibraltar, while another part of it lines the bottom and sides of the valley, running back into the country, in an ascending direction. It is evidently a large place, yet to me it looks small, for the population of 80 or 90 thousand inhabitants, which it is said to contain.

The harbour of Messina, is one of peculiar beauty and safety. At the upper end of the city, a tongue of land projects into the water, and sweeps down in front of it, very much, as has long ago been remarked, in the form of a sickle, enclosing a basin of water of three quarters of a mile broad, and more than a mile long. Into this basin, vessels enter by a narrow passage, when the point of the sickle comes to within a few rods of the wharf; and the largest man-of-war finds ample depth to ride in safety. The water has a transparency that astonishes me. When the weather is calm and there is little undulation, we can see the bottom with great distinctness, at the distance, I suppose, of more than twenty fathom. Multitudes of fish, great and small, are often seen sporting in all directions. They furnish me with quite a change of prospect; and I spend hours, very idly to be sure, in watching their movements. But I have extended this communication long enough, while I have nearly exhausted my materials for narrative. I must wait until the revolutions of time shall furnish me with something farther, that may interest your friendship to hear. My next will very probably contain the history of my extrication from this passport and quarantine trap, in which I find myself caught. How it will terminate I cannot tell; and I hope it is unnecessary to repeat how much I am,

Yours, &c.

FOR THE CHRISTIAN ADVOCATE.

TRANSATLANTIC RECOLLECTIONS.

"Forsan et hæc olim meminisse juvabit."

It was on one of those bright and balmy days which give so much animation to the scenery and the inhabitants of the south of Scotland, that I left the little village of Selkirk, to visit the celebrated ruins of Mellross Abbey, as well as the residence of the no less celebrated Sir Walter Scott. The appearance and the incidents of that day are as fresh and vivid in my recollection as if it were but yesterday. As I stood amid the scenery of the "border minstrelsy," and knew that I was within an hour's walk of the living bard who sung those witching strains;—As I gazed upon the little classic Ettrick, rushing as with enthusiasm into the bosom of the more classic Tweed, I felt something of the inspiration which poets feel, when they pour forth "thoughts that breathe, and words that burn."

Perhaps there are few spots more beautifully romantic than that part of the country, through which the little Ettrick murmuringly pursues its devious and winding way, until it becomes lost in the broad expansive

Tweed, like yesterday in the eternity of the past. This whole region is known by the generic appellation of "Ettrick Forest," which very name associates all the might and mystery, and savage chivalry of feudal times; and almost every spot of which, is consecrated by the muse of history or of fiction. Amid the Alpine hills, which give variety and grandeur to this poetic scenery, lies Lake St. Mary, like a big bright tear-drop in some lovely dimple. Nearly on its bank stands the ruins of an old feudal castle, rendered famous by the cruelties and the outlawry of its original proprietor; as well as by the beauty and the misfortunes of his celebrated daughter, "Mary Scott, of Fushilaw." A little below, and within sight, the stream which issues out of this beautiful lake, washes almost the base of the little cottage, in which the "Ettrick Shepherd" was born and resides. Here too are the "Braes of Yarrow," which Scottish minstrelsy has rendered so melodious:—and what attracted me with a more fond and holy feeling, the identical church in which the pious Boston preached, before he was removed to the church of the first born in heaven. I shall, at present however, postpone a description of that lonely and sacred place, as I intend in a future communication, should this one prove acceptable, to give you an account of my visit to that part of the country. Passing by, therefore, at present, the princely and picturesque residence of the duke of Buccleugh, as well as the field of Caterhaugh, which bears such a distinguished place in the history of Scotland, we have the little interesting village of Selkirk, known to poets and poetasters, and readers of border legends, as one of those towns in days of yore, where deeds were done which gave a character of savage and brutal daring to feudal times; but known to the religious part of the community, in latter days, as the location of a Burgher Theological Seminary, and as the residence of its learned and pious professor, Dr. Lawson.

How minute is my recollection this moment of that child-like philosopher—of that guileless divine, as he stood before me on the morning of that day whose transactions I am now recording! I could tell you every part of his peculiarly unique dress —the very furrows in his patriarchal face, and the words which flowed from his lips; but this shall be kept for another letter, if this one finds favour in your sight. I told the aged "doctor in Israel," that my curiosity would lead me that day to Abbotsford, Mellross Abbey, and Dryburgh, the residence of the earl of Buchan, brother to the celebrated civilian and orator, Lord Erskine. I particularly specified, I recollect, my desire to inspect the venerable ruins of Mellross Abbey, hoary by the suns and frosts of seven centuries. "Go, my son," said the dear old man, who looked as old and as venerable as the ruins, "go, it is a laudable curiosity, and then you will see, though born in another land, what I have never beheld, though I have lived nearly half a century in its very vicinity. And yet I have desired to see it, and I have resolved and reresolved, but, alas! it is like things of more consequence; we neglect them to-day because they may be done to-morrow; and thus, because they *can* be done any day, are never done." Concerning this good old man it is difficult to avoid garrulity. He told me of a flying visit he had from Dr. Mason, when he was last in Europe, and the opinion which he formed of him. I wish I had Dr. Mason's recollection of him. They are both great and good men, but they are the very antipodes of each other.

In about an hour's walk, after leaving Selkirk, I reached Abbotsford, the residence of Sir Walter Scott, so called from the actual spot where the abbots, in days of yore, were accustomed to ford the Tweed, long before John Knox made such fearful havock among them. The

poet's house is almost as curiously picturesque in its appearance as his own muse. It inclines to the Gothic, but so fantastic, and yet so wildly pleasing in its outlines, as to leave us no object of comparing it with, except some of his own irregularly wild and beautiful productions. I was told that the design was principally taken by himself from the old abbey, as are many curious antique stones which are placed in conspicuous situations, and kept entire as they left the abbey, with antiquarian fidelity. I had no introduction to the poet, as I was informed he was then at Edinburgh; though afterwards I discovered that he was at home, and accompanied by personages of no less notoriety than lady Byron and the Ettrick Shepherd. This intelligence I had subsequently from Mr. Hogg, when I visited him at his own house, on my way to the scene of Boston's earthly pilgrimage; the very spot where he conceived and wrote his "Fourfold State." After taking a hasty glance of the habitation of this celebrated man, I pursued my pedestrian journey, and in a short time reached those magnificent ruins which give notoriety to a village, otherwise as insignificant as fancy can well picture. From the size of that part of the chapel which at present exists, we may form some vague opinion of what must have been the prodigious extent of the whole when it was entire, together with the residence of its lordly abbot. One of its most remarkable parts is a kind of circular echoing gallery, which surrounds the chapel, built in such a manner as to hide the persons whom it would contain, from the congregation beneath; while it gave a wildness, a sublimity, and a mystery to their voices. In this, it is said, the abbots chaunted their service on special and sainted seasons: and no doubt but it was used at times, for the jesuitical purposes of imposing upon the credulity of the unlettered peasants of the twelfth century. In the body of the chapel there are still some of the stone vessels fixed in the wall, in which was contained the consecrated water; and so entire are these, as well as the subterranean pipes which communicated with the Tweed, that to this day, if the stopper in the centre of these stone cups is removed, you may pour any quantity of water in, and it will run off in such a secret and mysterious way as to excite a peculiar interest. Another object which engages attention is, that grand and imposing "oriel window," of the pure Gothic style, which Scott has so finely described, as it appears by moonlight, in the "Lay of the Last Minstrel." But perhaps after all, what astonishes a visiter most is, the variety, elegance, and rich delicacy of the sculpture around the doors and windows; and especially on a cornice which stretches along the whole length of the chapel on the outside. Only think of this sculpture being the work of, probably, the eleventh century. Only think of its being ever since exposed to all the variations of climate in such a northern latitude; and yet possessing so much distinctness and delicacy, as to represent some of the finest *ferns* and *heaths*. Surely the sculptor must have also been a botanist, for "roses, and lilies, and thistles, and heaths, and ferns, in all their varieties; and oak leaves, and ash leaves, and a thousand beautiful shapes besides, are chiselled with such inimitable truth and such grace of nature, that the finest botanists in the world could not desire a better hortus siccus, so far as they go." After traversing this hallowed spot until I was fatigued in body, not in mind, I left it for Dryburgh Abbey. Never did I see or fancy a more delightful spot than intervenes betwixt these ruins. The most luxuriant, and at the same time romantic prospects, enriched and enlivened, and diversified by the classic Tweed, meandering in such apparent delight as if it wanted, by its windings, to prolong its stay as far as possible among those delightful hills. Surely such a place is calculated to draw forth the warmest and dearest feelings of the soul, in

songs of praise to Him who formed it, and fan into a flame the least spark of poetic genius which God has bestowed upon man. Admiration cannot but be carried into enthusiasm in such a place. This moment you are on a level with the deep, broad and rapid Tweed, which is nevertheless possessed of such a singular transparency that it ripples and dimples as it flows, until the white pebbles below appear like ivory teeth beneath the smiling surface of some fair and lovely countenance.—And anon you are elevated on some "Eildon hill," until the distant Cheviot appears before you, bringing to your recollection all the witching legends of "the Douglas" and "the Percy."—The first thing which arrests the traveller's attention after he leaves Mellross, in the works of art, is a huge colossal statue of Wallace, which the earl of Buchan has erected on the face of one of the highest hills which bound the Tweed. This statue is of red free stone, elevated on a pedestal, I think 21 feet high, representing Scotland's hero in a complete suit of armour. On reaching this huge stony memento of the gallant chief, I was astonished by an instance of the earl's vanity and penuriousness. Immediately beside the statue is a little rustic summer hut, in which an old cobbler resides during the day, for the alleged purpose of preventing any injury being perpetrated upon this *red free stone Wallace.* This old man is as garrulous as age can possibly be; and, to crown all, he is a poet and an author. His verses, if verses they may be called, which are as destitute of poetry as Milton's Death was of shape,

——"Which shape had none,
Distinguishable in member, joint or limb,"

were in little stitched pamphlets, which a person finds himself as much necessitated to purchase before he takes his departure, as Dr. Green's *deaf powders* of Bethlehem, after you have laughed an hour at his expense. The earl, like his Argus, is also an author, and strange as it may appear,—"credite posteri,"—actually keeps his unsold volumes in this hut, that he may, if possible, impose them on some of the numerous visitants who frequent this place! The earl and his Argus are in good keeping. "Similis simili gaude."—He is indeed "a strange and wayward wight," known in Britain for many a simple and strange procedure; and in this country, for sending to Washington a snuff-box, made out of Wallace's oak, "with a request that, when dying, he would bequeath it to the most worthy."

He was not at home at this time, nor could I get admission to the house. So I contented myself with viewing the beauties, natural and artificial, which surround this fairy spot. Within a few rods of the mansion house is the picturesque remains of Dryburgh Abbey; but so dilapidated that but little remains entire to tell the tale of what it was. There is one subterraneous apartment, however, in a state of tolerable preservation, which the earl intends making his cemetery. In it he has already his coffin, made of marble, with a Latin inscription on it, written by himself. In such a state of forwardness has he these things, which other men generally leave to their survivors, that after his demise there will remain nothing to be done, but to lift the lid and shut his defunct lordship up. But that his ashes may keep good company after death, he has this apartment surrounded by plaster of paris busts, of modern and ancient sages and heroes. Among the heroes I could discern one intended for our Washington; and a caricature of Franklin was perched in clayey gravity and chalky wanness among the sages: and, to crown all, a bust of his own right honourable self is stuck up, in this congress of "unholy alliances"—where Bonaparte, Cæsar, and count Rumford, and the earl of Buchan stand upon a pedestal, as proud and as elevated as the Scottish Thompson, the Roman Ci-

cero, and our own Washington and Franklin.—"Nihil tam dispar sibi."

The road which leads to and from this place lies on the opposite bank of the river: and it is a singular fact that until a short time previous to the present, no bridge existed either for man or horse; and to this day there is none but a swinging chain bridge across it for foot passengers. This is one of the neatest things of the kind I have ever seen, entirely suspended from posts on each bank of this expansive stream. Immediately after passing this bridge—which, though a little too modern and dandyish for the place where abbots prayed and Wallace fought, is yet very romantic—is a beautiful little quadrilateral temple, dedicated to the genius of Thomson. On each side is some emblematic device, with the name of the particular season to which the device alludes. This little temple, on the bank of the Tweed, and in such a lonely, beautifully, rural spot, and dedicated to the author of the Seasons, absorbed for a moment my every thought; and while lost in this pleasing reverie, the limpid placid stream, as it murmured past, seemed to me to be hymning its poet's requiem.

FOR THE CHRISTIAN ADVOCATE.

No. VII.

GLEANINGS AND HINTS TOWARDS AN ARGUMENT FOR THE AUTHENTICITY OF 1 JOHN, V. 7.

"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

"Potuit igitur Hieronymus scribere Græcorum Codices fuisse integros; negarique non potest adeo, Patres Græcos locum citare."

Am. Dorhout, Animad.

(*Continued from p.* 216.)

Before we proceed to examine the quotations and allusions to our text, by the Greek fathers, we ought, perhaps, to say something to the question put by the gentlemen on the other side. If this verse existed in their copies, why did not all the Greek fathers quote it in their Trinitarian controversy? We reply by saying, first of all, that had it been in *all* their copies it would probably have been quoted by them. But, say the learned men on our side, by some cause or other it certainly had been dropt from the copies used by the most of the Greek fathers whose writings have come down to us. But because it was wanting in some codices, and was, therefore, as it might be expected, not quoted by those who had it not, no argument of a satisfactory nature can thence be drawn, that the verse did not exist. It was in the copies of others. And it was quoted by others accordingly—or alluded to. "What then has become of the MSS. which contained it?" We return the question—and demand of our learned opposers, What have become of those hundreds of MSS. which contained the General Epistles of the New Testament? Only some few of them remain. Where are the rest? The same answer will serve for a reply by us, and by them. Go ask those whose ignorance or impious fraud sold the MSS. of Complutum to the *rocket maker.* Or go back into the remoter ages, and ask the blood-hounds of persecution in Europe, in Asia, in Africa, in the days of Dioclesian, and others, what have you done with the MSS. of the Holy Oracles?—Alas! these fiends of persecution and the ravages of time, have deprived us, hitherto, of the means which would have soon settled this dispute among brethren.

"But the fathers have quoted the 8th verse. On the supposition that the 7th verse did then exist, why did they omit it in the *Trinitarian Controversy?*" We reply in the words of the learned Nolan, that no such controversy as the *Trinitarian Controversy* existed in the times alluded to. The Trinitarian Controversy is a modern controversy.

The fathers combated the heretics, and the subject of the contest was the *divinity*, and the *humanity* of Jesus Christ. The heretics of those ages, in which our verse disappeared from many MSS. did not deny the "three and the one," the Trinity. They did plead for the "three in the one." But then, with Sabellius, they made "the three," to be one and the same thing; while some of them taught that the two distinct natures in Christ were blended into one. Hence, in the sense imposed by them on our text—a sense which puzzled the fathers—many of whom, perhaps, were not well versed in its true meaning, this verse was actually deemed by some of the orthodox, to lean toward the side of the heretics: Or, in other words, its literal form afforded the heretics an unusually strong plausibility. Hence these fathers did not quote it. This very thing is said to have induced Eusebius to leave it out of the fifty codices, published by order of Constantine. He wished to deprive the Sabellians of even the plausibility of a text that looked his way. And hence also, it was an opinion of many of the fathers—and our Nolan has actually laboured to prove the same thing—*that the 8th verse was absolutely more to the point than the 7th, and more effective* in proving, against the heresies of the time, that the three are distinct as persons; and one in essence. To refute the Sabellians, who made *one person*—they could not, in their mode of interpreting our verse, bring it forward. But then they had the 8th, which shewed that Christ must have been a distinct person from the Father—he having blood—and having shed it—which the Father had not done. And in refuting the Eutychians, who blended Christ's two natures into one, the 8th verse was more effective than the 7th verse. For it showed that Christ had blood—that therefore his human nature was not blended into the divine nature, and lost in it. If we should, with our opponents, conceive of a "*Trinitarian Controversy*," in these primitive times, we might be induced to wonder why the fathers did not quote the 7th verse. But when we consider that there was really no such controversy then as the "*Trinitarian Controversy*" in our days; and especially when we do consider the real sentiments of the heretics, we must say with Nolan.—It is no wonder that the 8th verse should then be quoted in preference to the 7th verse. Our opponents do not realize the feelings and views of the fathers: nor have they formed, we think, a correct conception of the state of the controversies of those ages, when they reason, as they have done on this subject, that on supposition of the 7th verse being in existence, the fathers would certainly have quoted it.*

From the Greek fathers and writers we offer the following specimen of *quotations*, and also *allusions*, which, as Burgess observes, are "tacit quotations," and indicate the existence of the original as really as a direct quotation. We shall begin with the latest that are known, and go back to primitive times.—In the fifteenth century, Bryennius, a Greek monk, whose works were edited by Eugenius, archbishop of Cherson, thus quotes our verse: "ὁτι τρεις εισι." κ. τ. ἑ. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and "these three are one."† In the middle of the fourteenth century, Calecas thus quotes it. "τρεις εἰσιν οἱ." κ. τ. ἑ. "there are three that bear record, the Father, the Word, and the Holy Ghost." He omits "in heaven:" and the last clause also. But it indicates the existence of the verse in his copy.—The Codex Montfortianus is a Greek manuscript in the library of Dublin college. Martin, of Utrecht, assigns it to the eleventh century: Porson to the sixteenth: but Dr.

* See Nolan, p. 525—551.

† In Tom. i. p. 411. as quoted by Griesbach in his Diatr. p. 11. And by others.

Adam Clark and Dr. Burgess, place it in the thirteenth.* And this, I am inclined to think, is admitted now by the most of our learned men. The learned men, in opposition, have attempted to bring *internal* proof against this MSS. They endeavour to show it to be a translation from a Latin code. Hence Porson attacks its form of Greek. "It is bad Greek," the professor says, because, verily, it omits the articles before the Greek for "Father," "Son," and "Holy Ghost." But every Greek scholar knows that the purest classicks often omit the article. And even professor Porson must have often read the Greek hymn beginning thus—with a most perfect illustration of my point. "Υμνουμεν Πατερα, και Υιον, και Αγιον Πνευμα." Moreover, he ridicules εν τη γη, and insists that if it had been written by a Greek scholar, or had been a genuine manuscript, it would have had επι της γης. And yet, not to seek for refutations out of the pages of the New Testament, St. John (Rev. v. 13,) has ἐν τῇ γῇ.† Dr. Marsh too, unites with professor Porson in calling our text as it stands in this manuscript, "a bungling translation from the Latin," because it has "εν ουρανω," being without the article. But an inspired writer has it "εν ουρανω," more than once.‡ And with all humility, I would suppose that *inspired* writers, who spoke and wrote Greek fluently, must be allowed to know at least as much about Greek as an English professor, or bishop!§ In this MS. our verse is contained. "Οτι τρεις" κ. τ. ε. "For there are three that bear record in heaven, the Father, the Word, and Holy Ghost; and these three are one."

In a preceding number I noticed the quotation of our verse in the acts of the Lateran council in the year 1215—and circulated in Greek, among the Greek churches. We find a quotation of the verse by Euthymius Zigabanus, in the year 1116. The quotation is thus, "ὁτι τρεις εισιν οἱ" κ. τ. ε. "Because there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Here we have the verse quoted precisely as it is found in the received text. And there follows this quotation, an argument by the Greek writer, in which the doctrine of the verse is so interwoven, that every portion of it implies the existence of our verse before him as it stands in this quotation. And thus even the possibility of supposing an interpolation, is entirely taken away.

Professor Porson has exerted his ingenuity to overthrow the force of this quotation. He has, indeed, quoted the Greek writer correctly, so far as he goes. The Greek writer having set down, 1 John, v. 7, 8, 9, as they stand in our copies, goes on thus: "Θεα δε παλιν." κ. τ. ε. "Behold now again, how the preacher of truth calls the Spirit by nature God; and of God: for having said that it is the Spirit of God that witnesses; a little onward, he adds, the witness of God is greater. How then is he a creature, &c." Here he stops. Thus it stands on Porson's page.* On this quotation Porson argues thus. "The author who adopts this reasoning must have been ignorant of the 7th verse. How could he otherwise have missed the opportunity of insisting on the *connumeration* of the three persons: the assertion, of their joint testimony, and their *unity*." Now it is an extraordinary fact that the learned professor breaks off his quotation of the Greek writer merely at a comma; and actually omits the very sentence which contains the very thing which he had insisted on as an evidence of the 7th verse being before the writer. He omits the *connumeration* of the three persons, and the assertion of their *unity*. The sentence of the Greek writer runs thus, "Πως ουν εστι

* See Clark's Succession of Literature, p. 88. And Burgess, p. 141.

† See also in Luke, xii. 51.

‡ Matt. vi. 10, and xxviii. 18, &c. &c.

§ See an ample defence of this MS. in Burgess, p. 60 and 142.

* Letters to Travis, p. 224, &c.

ποιημα." κ. τ. ε. "How is he then a creature, [*who is declared to be God with the Father of all, and completive of the Holy Trinity:*"*] or, "the one who fills up the number of the Holy Trinity." Mr. Porson leaves out this sentence between the brackets. He could not but see it. His motive we cannot comprehend. But it is perfectly obvious that the Greek author has precisely the things that Porson insisted on as necessary to prove the existence of the 7th verse.† Griesbach, in his Diatribe, takes a different process to enervate this quotation. He denies its authenticity —from the circumstance of its not being found in some other copies; and from its being wanting in the existing copy of Cyril's Thesaurus, whence Euthymius had taken the quotation. But later criticks have proved, satisfactorily, that the quotation containing our verse is made from the Turgovist edition of Euthymius: that this was printed from eastern MSS. collated with a MS. in the imperial library of Vienna: and is allowed by the learned to be an accurate edition. And besides, there is in the passage itself an *internal* evidence, as clear as it is striking. The Greek is proving by an ingenious argument that the Holy Ghost is the true God—even "of the same nature with God, and one of the persons of the Holy Trinity." He appeals to John's Epistle. He quotes the 7th, 8th, and 9th verses. Then draws his conclusion that the "preacher of truth" declares the Spirit to be "God *with the Father of all*, and *completive* of the persons of trinity." Now let my reader suppose, with Porson and Griesbach, that the Greek writer leaves out the 7th verse, and he will instantly perceive that the conclusion here drawn is impertinent, and utterly without a foundation. For no such idea is taught in the 8th, or in the 9th verse —which verses only these two learned men have supposed to be quoted by the Greek writer. This *external* and *internal* evidence produced in behalf of the quotation, give us, I conceive, the fullest and clearest testimony that can be desired to its authenticity in the Turgovist edition. And they also prove that the passage ought to stand exactly thus in Cyril's Thesaurus. And when we come to quote Cyril, I shall remind the reader that we consider this point as fairly established by our side.*

Maximus Confessor was a writer of the seventh century. In the seventh section of a book which the learned have proved to have been written by him, entitled "The Dispute with Arius," we find a quotation of our verse immediately following his extract of Matthew, xxviii. 19—in proof of the Holy Trinity. "Προς δε τουτοις πασιν Ιωαννης φασκει. Και οι τρεις [το]† εν εισι." "And in addition to all these, John says, And these three are one." It is beyond a doubt that these words were taken out of our verse. And hence it was known to Greek writers in the seventh century.‡

Our opponents have asked this question in their doubts and unbelief—"Whence did a writer of the seventh century derive a text, which is wanting in the generality of Greek copies?" Mill, in the depth of his critical researches, has answered this on our side. "Ex antiquioribus Græcis, puris atque integris." "From more ancient Greek copies, pure and entire."§

On the margin of some MSS. in Greek, there are found marginal comments, which have received the name of *scholia*. The existence of these standing opposite the 8th, and

* The original is "Πατρι συνθεολογουμενον; και της Τριαδος συμπληρωτικον."

† See more fully in Burgess, p. xxxvi. &c.

* See Burgess, ut sup.

† By what means this article το crept in, none of us can conjecture.

‡ See Griesbach Diatriba, p. 10. And Burgess fully, in p. 41, &c.

§ See Mill in 1 John, v. 7, and Bengel on the distinguished character of this Greek writer, in Apparat. Critic. sect. xxiii.

sometimes the 9th verse, we adduce as Greek testimonies to the existence of our verse, in those copies into which these *scholia* had been *originally* entered. In the existing MSS. which retain these scholia, our verse, it is true, has, by some means or other, disappeared. But I think it will appear, on the inspection of these scholia, that our verse must have stood before the eyes of their writers. The following is a specimen. "In our codex, 62," says Griesbach, "opposite the word "πνευμα," "*spirit*," in the 8th verse, the following scholium appears:" "το 'αγιον και ο Πατηρ, και αυτος εαυτου." i. e. "The Holy Spirit, and the Father, and he who is his Son." Agan, opposite the words "εν εισι," "they are one," this scholium appears: "εις θεος, μια θεοτης." That is, "one God, one Godhead." And in MSS. 2247, in the Royal Library of Paris, opposite the 8th verse, there is this scholium, "τουτεστι, το πνευμα το 'αγιον, και ο πατηρ, και αυτος εαυτου." "That is, the Holy Ghost, the Father, and the Son." And opposite to the close of the 8th verse it is added, "τουτεστι, μια θεοτης, εις θεος."* Now, had there appeared only the first part of these scholia, it might have been set down as one of those forced and corrupt mystical interpretations of the 8th verse, to which Augustine gave, if not the origin, at least his support. But I will put it to the candour of every learned man, if any person can justly suppose these *scholia*, just quoted before us, to have been designed as mystical interpretations of the 8th verse. Many of the fathers wrote absurdly, it is true. But if you make these *scholia their* interpretation of the three earthly witnesses, then you represent them as *teaching blasphemy*. You make them teach that "the spirit, the water, and the blood, are "εις θεος, μια θεοτης,"—are "one God, one Godhead." Yes, either these are not glosses on the 8th verse, or the fathers who wrote them made "*the spirit, the water, and the blood*," "one God, one Godhead!!" Most assuredly the wildest mystic who ever raved in his cell, never could be capable of committing such an idea into language. The pen must have dropt from his hands in attempting it. To my mind it is perfectly obvious that these were comments set down opposite the 7th verse originally. Then our verse having been, by accident, or rather by impious fraud, left out, the 8th verse succeeded to the sixth, and thus stood opposite these *scholia*.

We have already mentioned the name of Cyril, of Alexandria. He flourished in the first half of the fifth century. In his Thesaurus,* is found the passage quoted by Euthymius; and which we have just reviewed. It so happens that, in the copy of his works, now before the learned, the 7th verse has been omitted, by some accident or other. But we have seen that Euthymius, quoting him in the twelfth century, did quote out of Cyril the 7th verse: and we have also seen that the *internal* evidence of the passage did absolutely require the presence of that verse. Porson, (quoted by Burgess,) says, "I have seen this quotation with my own eyes in Cyril's Thesaurus. There is not a word more than the 8th verse." But the professor has forgotten himself. There is more in Cyril. *There is all that comment by Cyril on the passage quoted out of John*, which I have set down in a preceding paragraph. And I shall turn the learned professor's own words against him. He has said, "If Cyril had quoted the 7th verse, *he could not have failed to insist on the connumeration of the three persons and their unity.*" This Cyril *has actually done*. But then he has done it in *that clause of the sentence which Porson happened to omit*, as is shown above. By Porson's own argument, it appears that Cyril *must* have quoted the 7th verse. And I humbly presume that it will appear so to every scholar who inspects the quotation. When Cyril

* Griesb. Diatr. p. 10. Burgess, p. 31.

* In the Tom. v. Oper. Cyril.

says of the Holy Ghost, "How is he then a creature, who is declared to be *God with the Father of all*, and *completive* of the Holy Trinty?" There is only the one passage quoted by Cyril, on which he is thus commenting, and that is our text and context. He could not draw this inference from the 6th or the 8th verse. If he left out the 7th verse, there was no foundation in the passage before him, on which he could possibly build this weighty argument for the divinity of the Holy Ghost.*—Thus we have a Greek father of the early part of the fifth century who quotes our verse; and one, moreover, whom our opponents had hitherto always claimed as belonging to their side.

In the year 1768, a work was published at Utrecht, by Ambrose Dorhout, entitled "Animadversiones in loca selecta, V. T." To this eminent scholar we are indebted for a new Greek authority, which had escaped the attention of all the writers in the *Porsonian* controversy: and which was first quoted in England by Dr. Burgess, very lately. It is that of Diodorus, bishop of Tarsus, of the fourth century: and the instructor of Chrysostom. The following is the quotation from Dorhout's Dissert. De 1 John, v. 7. "But let us pass to a document which is above all exception: We have asserted that the Greek writers did cite this text. We have a distinguished passage which will evince to the eyes of every man not blinded by prejudice, that the prologue of St. Jerom reports correctly, which affirms, that the Greeks read this text of the heavenly witnesses in their manuscripts. Suidas (in voce Diodorus, &c.) relates out of Theodorus, the Lector's church history, that Diodorus, the Greek monk, who lived in the days of the emperors Julian, &c., and who was afterwards bishop of Tarsus, wrote various pieces: among these the following: Works on the whole of the Old Testament, viz. Genesis, Exodus, &c. Also on the Evangelists; on the Acts of the Apostles, and "εις την επισολην Ιωαννου του Ευαγγελισου περι τοὐ Εις Θεος εν Τριαδι." And also on the Epistle of John concerning that passage which treats OF THE ONE GOD IN THE TRINITY, &c." "It appears to me clearer than the light," as Dorhout adds, "that this refers to the 7th verse." For there is no other passage in the Epistle to which it can be referred.*

I have yet to notice several others of the Greek fathers, before I proceed to the Latins. But I shall close, at present, with another extract from Dorhout. "This testimony of Diodorus strengthens the authority of St. Jerom's Prologue to the General Epistles."—[The assertion of the prologue that "the Greeks following the pure faith, had the 7th verse in their codices," had called forth the furious attacks of the learned against it—as a fabrication—and not the work of Jerom.†] "Jerom could therefore write that the Greek codices were entire. And it can no longer be denied that the Greek fathers cite this verse under discussion. Mill, himself, being judge, this testimony from the prologue is such, that, "si modo sit sanus," it places this passage of St. John above all suspicion of interpolation. But when the passage which we have brought from Victor‡ is like a hundred MSS. of the best mark, of the fifth century, who, I pray you, will any longer question the authenticity of 1 John, v. 7." (Dorhout Animad. p. 282. Burgess, p. 158.)

I am, Mr. Editor,
With affectionate respect,
Yours truly,
W. C. BROWNLEE.

Basking Ridge, April, 1825.

* See more fully in Burgess, p. xxxv. Note.

* See the whole passage also in Burgess, p. 157.

† I am sorry to say that Kettnerus is one of them, p. 134.

‡ We shall produce this writer's testimony when we arrive at the Latin fathers.

The following letter, very recently received in a printed pamphlet from England by a valued friend and correspondent, was not put into our hands till the department of our work in which it appears was nearly filled. Had we received it sooner, we should not have failed to give it entire—As it is, we are obliged to divide it. We regard it as one of the most interesting publications we have lately seen. To our apprehension, it shows in what manner the God of providence and grace, who always effects his purposes of mercy in our sinful world by the use of *well adapted means*, is making way for the great and glorious things which are "spoken of Zion the city of our God;" by bringing the influence and agency of every class and description of persons—male and female—into a happy and resistless co-operation, for the diffusion of evangelical truth, and for giving that truth a practical efficiency. The various benevolent and pious institutions already existing have done much, and promise more. But here is a new plan—a plan for taking a much wider range in the sacred work of evangelizing the world, than any which we had heard or thought of before. We do hope that the letter will be carefully perused and seriously considered, by every reader of the Christian Advocate. It will be perceived that it was written with a special reference to what might be done in Britain; but almost every thing it contains is equally applicable to the United States. We hope, at the end of the publication, to say something on one topick, which is peculiar to the state of things in our own country.

It appears that the gentleman to whom the letter was addressed, had written a little book entitled "Hints on Missions." This book we have not seen; but a knowledge of its contents is not necessary to a full understanding of what is contained in the letter.

LETTER TO JAMES DOUGLAS, ESQ. OF CAVERS.

Dear Sir,—In my last, I promised to write you on the advantages likely to result from the establishment of a Committee or Society of Merchants and others, for correspondence, and for uniting their commercial influence to promote the increase of knowledge and civilization in the various quarters of the globe. If every Christian in our day was as sensible of his means and responsibility as the first Christians were, how would the blessed gospel spread far and wide in the world? then, the consistent lives of professors would be living epistles known and read of all men. You express this idea in your little book, "Hints on Missions;" and what remains but for every man to do his duty, looking up to God for help. You have done a great service to Christians, by pointing out to them their means of usefulness. Indeed, when we look back upon our past life, and see how little we have done for Christ, we may almost question our sincerity in his cause; at any rate "it is now high time to awake out of sleep," and show that there is no middle path between truth and error, but that if Christianity is any thing, it is every thing. Though with far inferior talents, why should not every Christian consider that he has a great work to do as well as Luther? Nothing more is required of a man than that he should do what he can; to enter when the providence of God opens the door, and to work when God bestows the means. The poor have done much, and the rich have done something, but little in proportion to their means. In former times, indeed, merchants built and endowed hospitals, established schools, erected magnificent churches and religious houses; and many monuments now exist in Europe of the great, though often mis-

taken charity of men engaged in commerce.

Merchants realize great wealth, though in this day much less than in former years; but where are the evidences of their appropriating a due proportion of it to advance the welfare of others? Alas! even this day of gospel light presents us with few Thorntons and Howards comparatively, unless these treasures lie hid in the obscurity of retirement. The generosity of popish merchants in the dark ages puts to shame the narrow policy of many enlightened Protestants of the 19th century.

You have shown what may be done to put men in requisition for the best interests of mankind, by advancing religion and civilization in the world; and certainly if the pernicious habit of indolence, to which men are naturally prone, can be destroyed by the encouragement of industry and civilization; and if the baneful spirit of covetousness can be weakened, if not utterly destroyed, by enticing merchants into the practice of diffusive benevolence; surely great moral benefit must accrue to the world from every scheme which has these objects in view; and if we seek to promote the blessed advantages of religion, we embrace every thing which divine charity can urge us to pursue in this world. It may be said, that the gospel is preached abroad through the aid of Missionary Societies; but why may not laymen perform the work of civilization, and march by the side of Missionaries, to show that "godliness hath the promise of this life as well as that which is to come." I think it is quite practicable to form a Committee or Society, to embrace these objects upon the following plan:—

I take for the basis of it the policy of the Jesuits, as far as the word of God will admit. Let the wisdom of the serpent and the harmlessness of the dove, regulate its measures. Let it use the same means to benefit the world which the Jesuits did to strengthen popery, at the expense of its happiness. It may be denominated the "Catholic Institution," or the "Corresponding and Active Agency Society." The object will be, to promote the spiritual and temporal welfare of mankind, by applying the united talents and influence of good men every where to that purpose. The qualifications for membership will be a belief in, and consistent profession of, the gospel, without regard to denomination, and an ability to promote the objects of the society at home and abroad, with the solemn promise to do so. Every member must contribute a portion of his time, labour, and influence to the society, and endeavour to keep constantly in view the divine precept—"Do all to the glory of God."

It should comprise, 1st, *merchants;* 2d, *ship-owners;* 3d, *manufacturers;* 4th, *agriculturists;* 5th, *medical men;* 6th, *lawyers;* 7th, *men of property and influence in civil offices at home and abroad;* 8th, *naval and military officers;* and lastly, men of any art, influence, or profession, who, having the love of God in their hearts, feel willing to assist in erecting the spiritual temple of the Lord in the earth. A few remarks may point out how these agencies may contribute to the work.

First. Merchants may select and train up young men of piety and talent; and labour to implant in their minds the principles of the society: that no man should live solely to himself, but to the Lord; and that it is the duty of men to make every transaction of business contribute its quota towards the promotion of religion, as well as towards pecuniary advantage; that the movements of the office have a reference to the world to come, as well as to the present world, and that each individual is himself responsible for the right discharge of *his* duty and improvement of *his*

talents in a subordinate capacity, as well as his master; and let the constant example of the superior confirm and fix these habits and principles in the youthful minds; at the same time that such means are employed, prayer to God will form a daily part of the system. After undergoing this process in the counting-houses of the cities, they will be transplanted into the commercial establishments abroad, to take an active part in publick life. There they will be the centres of new circles, and may, under God, prove of vast moral benefit; while the connexion with their houses in Britain will always have a restraining and encouraging influence on their conduct. A more comprehensive knowledge may be given these young men as they are passing through their apprenticeship, to fit them for any peculiar station, or difficulty, which they may have to encounter in foreign parts. Send them abroad personally responsible to their houses for every immoral act committed in the business under their direction, and let the written instructions delivered to them by their employers, provide as carefully for the discharge of their duties in a religious, as in a commercial point of view; and by requiring a quarterly journal of both objects, the pious British merchant can at all times feel the pulse of his agents abroad. The employment of agents in foreign parts in the "work of faith and labour of love" during their leisure hours, is the most effectual preservation from the contagion of bad example and society. By such commercial agents, books on religion, arts, and sciences, may be distributed or sold, missionaries aided and encouraged, schools established, and every plan of civilization advanced. Valuable information on religious and commercial subjects, as well as scientifick, may be obtained by the society through such a medium from all parts of the world, and thus, the various institutions in Britain, for religion, philosophy, arts, and sciences, commerce and shipping, may be aided, through the influence and information possessed by the institution in question.

The young men thus trained are in time likely to become masters; they have learned to do good, they know the value of their influence and their own responsibility, and it is not too much to expect, that they will perpetuate the system when their masters are gone into the eternal world. With the same object in view, the employer will keep a watchful eye upon the female connexions which his young men may form; and as it is to be hoped that mutual regard and esteem will spring up between masters and sevants thus working together for the cause of God, the youth will not disregard the affectionate advice of his best friend in a matter of that kind. Thus a race of useful female coadjutors to the work may be raised up and planted in all parts, where British merchants trade, and British influence exists; from whose exertions a great moral change may take place in the female character abroad. The opportunity of doing good in this channel alone, by the simple *influence* of a superior, is exceedingly great, and always has well repaid the labour of those who have made the experiment.

Secondly. Ship-owners have it in their power to aid the cause of Christianity in a variety of ways. Missionaries, schoolmasters, and others, who go abroad for religious, benevolent, or useful purposes, may with their luggage be carried to all parts of the world, free of expense, except the needful supplies of fresh provisions; seamen are accustomed, from far inferior motives, to afford free passage to their brethren in distress. In return for such kindness and accommodation, the missionaries, &c. ought to use their best endeavours to benefit the souls of the crew. Ship-owners may

place their vessels under the control of pious and active men, who, wherever they go, will give light to the world; and having the same body of men many months under their care, they have the best opportunity of leading them to the knowledge of the Saviour. Ships under the command of serious masters may afford a safe and economical vehicle of communication with all parts of the world, and may convey and receive the most important information, with the greatest fidelity.

Should British or foreign passengers be conveyed in a vessel where the master or mate is serious, or a missionary is on board, it is likely they might receive spiritual benefit; or if they should prove enemies to the cross, and have any designs adverse to its prosperity, the serious people on board are very likely to obtain a timely disclosure of it, and be instrumental, either of deterring them from their purpose, or of defeating their attempt by a disclosure of the matter to such societies as have ability to take the matter up. Serious captains have a fine opportunity of becoming personally acquainted with friends and foes in foreign parts; their business introduces them into much society, and their profession secures them from suspicion, while from their characteristick simplicity and ingenuousness they are generally regarded with confidence.

Owners of vessels possess considerable influence in the different sea ports of the kingdom, as also in travelling from place to place to meet their vessels on their return from foreign voyages. In all the ports where their vessels deliver, they make purchases for the outfit and provision of their vessels: hence they become extensively known, and in a way which carries obligation with it, and enables them to ask a favour or speak a word for the gospel with some prospect of success. They have the same opportunity as merchants, in these particulars, when they visit the manufacturing districts to purchase goods. They may visit manufactories, ship-building yards, &c. where, instead of the usual gratuity of a few shillings, to drink healths with, the money may be increased a little, and appropriated to the purchase of moral, scientific, or religious books, which may be circulated through the workmen and their families; or it may go towards the establishment of a school, or a saving fund, or a clothing society for the workmen's children, or rewards for good behaviour, for excelling in business, for fidelity; or towards setting forward in the hands of the principals some beneficial scheme, which from time to time they may visit, when the hand of Providence directs their course thither, and be thus instrumental in promoting the continued welfare of the institution.

Schools and libraries may be established on board of merchant ships with much advantage, and also in manufactories; and if they comprise a regard to their temporal, as well as spiritual interest, the latter is not likely to suffer from the combination, when founded upon right principles.

Thirdly. Manufacturers, in Great Britain, possess power and influence and property; so do very many in foreign parts. Generally, manufactories are detrimental to public morals, because evil spreads rapidly where the young constantly associate with men of depraved minds, and when there is little or no restraint upon the expression of their corrupt minds. Reform in manufactories will chiefly depend upon the character and principles of the masters. The power is invested in their hands, and what may be done is easily inferred from what has been done by those men who have fairly made the experiment. Besides the moral reformation and evangelization of their

own people and their families, they may train up pious young persons expressly to succeed them in their business, or to take the management of other manufactories, at home and in foreign parts; who, having been first well tutored by their masters in their business, and in the work of doing good in that line of things, are likely to perpetuate the system to future generations. In those countries where missions have been long introduced, and religious schools long in operation, and their influence has been brought to bear upon the minds of the population, especially the youthful part, who are rising into manhood, and who, from the customs of the country, are much exposed to idleness, how important would it be for manufacturers or merchants to send out young serious men, qualified for the important trust, to establish manufactories where employment could be given to the many youths thus circumstanced; and they might be thereby confirmed in the good ways into which they had been initiated at the mission schools. In like manner, young men, trained up under proper hands in England, and fitted for particular countries, might be sent out as lay missionaries. They might establish manufactories abroad, with the proceeds of which, after the necessary expenses of their families and establishments were paid, they might in a great variety of ways promote the cause of Christ, as some of the Baptist and other missionaries have done; they might recommend the cause they espouse to governments by their industry, ability, and disinterestedness, and by their public spirit, talents, and influence—provided they be at all times well directed.

Fourthly. How very extensive is the field for the labours of the *Agriculturists?* many of whom, in various parts of Great Britain, are pious and intelligent. They also might select pious young men, and train them up under their own eye, especially with the view to emigration; their studies and pursuits might be conducted so as best to suit that quarter of the globe where they intended to settle. Opulent farmers might, with much propriety, take a share and interest in the establishment of these young men abroad. By that means their experience, capital, and advice would greatly tend to the success of the undertaking, and they would be instrumental in advancing the several benevolent schemes which they may set on foot, for civilizing and evangelizing the inhabitants around their settlement. The extensive farmer requires a considerable number of labourers, all of whom, with their wives and children, look up to their employer as their common friend and protector. It is therefore reasonable to anticipate, that the moral character of a country will be greatly influenced by the active and benevolent lives of a few pious farmers, planted in its bosom.

There are examples, in the county of Northumberland, of farmers, who have whole villages occupied chiefly with their labourers and families, whose ancestors provided the means of grace, which have been continued in the families from generation to generation to this day, with primitive simplicity. Religious freedom having formerly been banished from the cities and high places of our land, and its advocates driven before the flood of persecution, sought refuge and found it in the retired fields of these pious farmers! Very possibly there are few means more likely to plant the gospel in Catholic countries, where religious intolerance marks the operations of the civil government, than the establishments of pious and zealous farmers, in suitable divisions of the provinces; who, while they are sufficiently retired to escape the jealousy of the priesthood, are suffi-

ciently near the mass of the population to extend to them the blessings of divine truth; and while these agricultural settlements are remote from each other, they may be near enough to hold communications on the weighty object they all have in view, which is, to leaven the whole lump, and diffuse all the blessings of salvation over the whole population. Switzerland, Germany, and the British Islands, confirm the propriety of these remarks. The Emperor of Russia is adopting this very system of emigration; for he has induced many thousands of Baptist families, who are all farmers, to emigrate from Poland and settle in Russia. Besides the cultivation of the soil, grazing farmers would have extensive encouragement for their skill and industry in the immense fields of the new American States, where, in the breeding of cattle and pigs, they would provide the necessaries of life for consumption both by sea and land. These pious farmers and graziers would have to attend fairs and markets, where, with the spirit of the ancient Waldenses and Albigenses, they might seek to disseminate the knowledge of the gospel.

The farmers of our own land may set the example, and show the young men under training how practicable a matter it is to be useful at fairs and markets. It is deeply to be regretted, that in our land so many countrymen are enveloped in the thickest darkness. Their minds appear sunk in indolence, and they are generally so distant from places of worship and Christian intercourse, that thousands amongst them perish for lack of knowledge. Forlorn as the hope may appear, it has pleased God to reach the hearts of several, and these are the men who must be sought after.

Connected with this class of people are the trades of *Blacksmith, Agricultural Instrument-makers, Machine-makers and Carpenters, Harness and Shoe-makers, with Tailors, Butchers, and Gardeners.* These men would be necessary to complete farming villages, and ought to be of a serious character, prepared and educated for the stations abroad, as has been suggested.

(*To be continued.*)

THE REV. MR. STEWART'S PRIVATE JOURNAL.

(*Continued from p.* 222.)

May 22d. When in Schenectady I was particularly requested by Dr. Yates to call on Anthony Allen, the African who is settled here, and who was once in the family of a gentleman of Schenectady. I have been frequently at his house and have but just now returned. He is quite a respectable man, and has a very neat and comfortable establishment for this country. His enclosure contains near a dozen good mud houses—one for a sitting and sleeping room, one for eating, a store house, kitchen, milk room, blacksmith's shop, &c. &c. and is a favourite resort of the more respectable of the seamen who visit Honoruru. At times his place is quite an hospital, the sick from the ships being generally sent to be boarded and nursed by him. The milk from his large flock of goats is very serviceable to them. With this he also supplies the tables of many of the captains in port, and of the commercial agents, &c. In this way, and by the cultivation of a small plantation, which he holds under the ex-highpriests of the islands, he has accumulated considerable personal property, and makes a comfortable support for his wife (a modest and interesting native) and three children. He has always been well disposed to the missionaries, and has been very polite and kind to Harriet and myself, in sending us several kids, melons, bananas, &c. and by supplying us with 2 quarts of milk, every morning since we came on shore. I am thus particular in my statement, that you may have it in your power, when you visit Schenectady, to give some information concerning him to those who may feel interested in his welfare. He showed me a letter, from his old master if I mistake not, in which Mr. Duane was mentioned among the gentlemen who had called to make inquires concerning him, after his name was mentioned in the Missionary Herald.

I forgot to mention, that Mr. Allen's place is near two miles from the town and

mission house. The walk to it is over an extensive, perfectly level but uncultivated plain, and affords the only pleasant walk in the vicinity of Honoruru. The mountains are too distant to be reached in an hour's ramble, and all the lowland, except this plain, is a barren heath, or covered with fish ponds and taro patches. The natural scenery is altogether inferior to what I expected to find it. Every thing, except the taro ground, and tops of the mountains which are covered with forests, looks parched and dreary. Whatever other parts of the islands can boast, Honoruru exhibits less to gratify a taste for the beauties of nature, than any place I ever visited. There is not a tree, much less groves, in whose shade you can find refuge from the heat of a torrid sun:—no babbling brooks—no verdant lawns—no secluded dell or glade, for the enjoyment of solitude and thought—in fact, nothing that ever formed a part in a scene of rural beauty or delight.

23d.—We do not yet hear of any opportunity of taking passage for Hawaii: I feel anxious to commence the interesting excursion, though I am more and more satisfied, from what I see of the obscurer part of the people, that it will be attended with much privation and with much that will disgust.

Last night I strolled about a mile, through the marshes and fish ponds south of the mission house, to the beach, and have seen nothing before in the habitations, appearance, habits, &c. of the natives, that gave me so deep an impression of their wretchedness. Were I to send you a *sketch* of my walks you would think me sporting with your credulity, by a picture of poverty and *filthiness* too degrading to be true. The largest hut I saw, was not higher than my waist, and capable only of admitting a family like pigs in a stye, through an entrance too small for the passage of a common sized hog. There was not a shrub nor bush to be seen, nor any signs whatever of cultivation. Some of the people flocked round me, whilst others continued eating their poi seated on the ground, surrounded with fleas and flies, and sharing their food with the dogs and pigs and ducks, who helped themselves from the same calabash that their masters eat from:—The *toute ensemble* was almost too disgusting to be looked at, and I could not help exclaiming "can this be man?"—bone of the bone and flesh of the flesh of him, "whose majesty dignifies and crowns creation's plan; and without whom 't were wild profusion all, and bootless waste?" The hope of enlightening such, seemed almost rashness; and I returned more than ever persuaded, that nothing less than the power which first spake light from darkness, can ever scatter the gloom by which these are covered.

24th.—Last evening I made a short excursion toward the mountains. After a gradual ascent of 2 miles, through coarse and sunburnt grass, I came to a cluster of huts similar to those I last described, only more old and filthy, and, if possible, more disgusting in all their appurtenances. A few small patches of potatoes seemed to be the principal source of subsistence to their inhabitants:—there was not even a hog to be seen, which generally makes a prominent figure in domestic scenes here: possibly some of the royal establishment had paid them a visit. Rights of property in the "*maki ainana*" or "*common people*," are so slightly acknowledged by the government, that any person in the king's service may take from any plantation or person whatever he pleases, without any special order from his majesty. A circumstance which lately occurred, at Oahu, will show the extremity, if not the extent, of these depredations. A poor man had secretly kept an only hog, till he thought it would afford at least one feast to himself and family; he killed and dressed it; but when almost in readines for appetites whetted by long anticipation to an exquisite keenness, a member of the royal household unfortunately passed by, and attracted to the spot by the savoury fumes of the baking *pile*, bore off the promised banquet, without ceremony or apology!

To return to my walk: you wish to know the habits of the people: while at these cabins, I for the first time, became an eye witness to some almost too disgusting to state. I saw one female catching and eating the *vermin* on her *dog*, which she held in her lap for the purpose: and another faring more delicately, in the opinion of her companions I suppose, on a little animal, which though not the most comely of its genus, has been distinguished by the effusion of a much admired poet—see a spirited address beginning

"*Ha! whare ye gaun ye crawlin ferlie?*"

Monday morning, 26th.—The Sabbath here is, in many respects, a most interesting day to the Christian and missionary. The crowds of decently dressed heathen who flock to the humble temple of the only true God: the attention and seriousness with which most of them listen to the words of eternal life, as proclaimed to them in their own language by the ambassadors of Jesus Christ:—the praises of Jehovah chaunted in this untutored tongue, &c. &c. must produce a lively and joyful impression on the pious mind. Of this I saw a pleasing instance only two Sabbaths since. An officer from one of the ships in port, a serious young man, spent the interval between the English

and native services with me, at the mission house. When the native service was about to commence, he accompanied me to the door of the chapel, intending to take leave when the exercises should begin, as he was unacquainted with the language, and had been already longer from his ship than he designed. But after standing a few minutes, and seeing the hundreds of well dressed natives, who were assembling quietly and seriously, from various directions, at "the sound of the church-going bell,"—he suddenly exclaimed, while the tears glistened in his eye, "No!—this is too much, I cannot go till I worship with these heathen."

It is also an interesting day to the passing stranger, and to him who wishes merely "to catch the manners living as they rise:"—for on the Sabbath, the real state of the people, struggling from barbarity to civilization, is more observable than at any other time. Any one of the fabled beings who are represented as half *man* and half *beast*, would be an appropriate emblem of the present national characters; and an emblazoned *Centaur* would, in the view of an herald, furnish his Hawaiian Majesty with a very intelligible coat of arms.

Recollecting of how late a date the first improvements here are, there is certainly much to admire: but more, in one sense, to *laugh at*. This fact is conspicuous to the simple *looker on*, in nothing more than in dress—the variety and grotesque mixture of which is indescribable and almost incredible. The king, queens, prince, princess, &c. and all the highest chiefs, at church, are always well dressed, and often richly and fashionably. But when grouped, which is always the case, with the "*Royal Guards*" and the several retinues of the chiefs, they present a most incongruous and ridiculous spectacle. The dress of the *guards*, which is intended to be a "*uniform*," appears to be the cast off regimentals of half a dozen different nations, and, I had almost said, of as many different centuries. Some suits I think bear strong evidence, *prima facie*, of having passed through the honourable hardships of the *Revolutionary War;* and I have been half tempted to recognise in others, the parade clothes of the "*Bowerstown Artillery*"—the objects of general admiration, when as a boy I first visited the wilds of Otsego. You may judge how these or *the like*, would appear—a coat and cocked hat, for instance, on a native "*sans culotte;*" or a hat and pantaloons without a coat or shirt, or a hat and shirt alone—all of which varieties may be seen. Some of the officers, however, appear very well, in full new suits of blue, with lace and epaulettes of gold.

There is sometimes an odd mixture of materials in the dress of the chiefs—for example, a rich suit of Canton crape, satin or silk velvet, with a sailor's check or red flannel shirt and parti-coloured woollen cap; and perhaps one coarse stocking and shoe. And I have seen a female of high rank, and monstrously large, going to church in a loose slip of white muslin, thick woodman's shoes without any stockings, a heavy silver headed cane, and an immense French *chapeau sur bras!*

On Sunday too there is a display of *equipage*, not seen every day. The chapel being near a half mile from the village, some of the grandees ride to church:—their carriages to be sure belong to "the *birth day* of *invention*"—especially the *state coach* of the late king, which I presume was once a *baker's waggon*. *Kaahumanu* and *Taumuarii* always come in this; the young queens usually in one more modern and airy, of the kind called *Dearborn* in America. These are always drawn by 12 or 15 natives; not having yet broken their horses to the harness.

Whether the *nobility* here, have been told that those who *wish to be considered* most *genteel* in America, do not go to church till after the services have commenced, or whether the newly introduced duties of the toilette occasion the delay, I do not know, but some of the most stately do not generally arrive at the chapel, till some time during the first prayer, which consequently is disturbed by the rumbling of their *chariot* wheels, and the hooting of the rabble that hurry them along the plain, the bustle of alighting, the parade of entering, &c. &c. You could not avoid smiling, were you to see with what dignity some of these saunter up the aisle. I speak candidly and without hyperbole, in saying, that one queen dowager takes at least 10 minutes, to walk from the door to her sofa in front of the pulpit.

I have been led to these little notices, (protracted much beyond my intention when I commenced this date) by the observations unavoidably and almost unconsciously made yesterday. I witnessed them all in the detail in which they are given, and afterwards in *grand assemblage*, by a single *coup de l'œil*, when the meeting was dismissed: with the addition, however, of the lofty umbrellas and proud kahiles on the favourable side; and of a party of naked horsemen on the other, who were flying in the distance, mounted without saddle or bridle, except a string of twisted grass—with looks more wild than the wind in which their long hair and ragged tapas were streaming.

One or two of the missionaries attend family prayers at the king's residence every evening. Last night at 9 o'clock

I accompanied Mr. Ellis and Mr. Chamberlain to this service. Rihoriho was just commencing supper, in the large ranai or bower, by the side of his house. The table was well set in blue china, for about 20 persons; and besides the lamps and spermaceti candles which were burning on it, was surrounded by a glare of torches of the tutui nut or candle tree, which wrapped in and ornamented with green leaves make a splendid appearance. The king was seated at the head, with one of his queens on his left, and a favourite chief on his right side. There were about a half dozen others at the table. He immediately ordered room for us to be made on the left of the queen, and begged us to help ourselves to whatever we chose of the variety of soups, meats and vegetables before us, and to excuse his doing the honours of the table, being porori roa (very hungry) and having just filled his plate with some rich turtle soup.

Some of the chiefs most friendly to the mission, do not cook any food on the Sabbath; the king is aware of this, and himself sometimes follows the example of the mission and others, in this respect: but last night every thing was smoking, fresh from the cookhouse; and by way of apology he remarked, that the hot supper was on *account of the "mai"*—(the sick person)—Kamehameru being indisposed, but that every thing on the table *was killed the day before.*

After taking a cup of tea, and waiting till his majesty had completed a half dozen courses, we retired from the table at 10 o'clock to the *palace;* where the principal part of the chiefs were waiting for the ordinary worship.

9 o'clock, P. M. This has proved a much more important date to me than I had any idea of, when I wrote in the morning. The mission were informed yesterday that the king's mother was going to Lahaina, on the island of Maui, to reside, and was extremely desirous that some of the missionaries should accompany her. Mr. Bingham saw the old lady last night on the subject. She said she would do every thing in her power to make those who may accompany her comfortable, and would delay her voyage two days, that there might be time to prepare to sail with her in the Cleopatra's barge.

A meeting of the mission was consequently called this morning, when it was determined, that it was expedient to occupy a station at Lahaina immediately. After agreeing that the choice of persons should be made by electing one by ballot, and allowing him to nominate his colleague, the votes were taken: much to my surprise, I was elected. I immediately named Mr. Richards for my associate, to which, there appearing no objection, the family at once acceded. We consequently are all in confusion, packing up our baggage for a permanent residence on Maui, instead of a visit and tour on Hawaii.

Tuesday, 27th.—Though much engaged I had time this morning to call, in company with Mr. Ellis, on Kaahumanu and Taumuarii. K. asked Mr. E. for a blank book he had promised some time before, and on being obliged to tell her he had not yet made it, added, "I fear you will think I am deceiving you about it"—when she interrupted him saying "no—no—we are done thinking *evil of the Missionaries.*" In the course of the conversation she requested Mr. E. to write her a form of prayer that would be proper to use in asking a blessing before eating—saying "I know that every thing is given to us by Jehovah, and that we should acknowledge it when enjoying any favour—but without some instruction we shall perhaps *make crooked* work of it."

On our return to the mission house we also called on Kapiolani a very interesting female, wife of Naihi a high chief—She showed me a writing desk and table, the former as superb as any I ever saw, for which she had given $75.

Friday, May 30th, on board the *Haaheo* of *Hawaii* (the *Pride* of *Hawaii*) formerly the Cleopatra's barge. I once more address you, my dear M., while tossing on the bosom of the mighty deep, and I cannot suppress a sigh, at recollection of the past, when I say it is not from *on board the beloved Thames.* Every thing is calculated to direct my thoughts to a review of what I have witnessed during my passage in her—And the warm affection I have for her officers and crew, causes the contrast between my former and present situation on board ship to make me almost sad. She is now "far—far at sea"—and the recollections of joys "departed never to return"—the thought of our worship—our praises and our prayers—our sabbaths—our every happy intercourse, compels me to follow her with the warmest remembrance and sincerest aspirations.

But to return—We (Harriet, Charlie and Betsey, Mr. and Mrs. R. and Mr. Loomis) embarked on board this vessel on Wednesday the 28th—Our designation was so unexpected and departure so sudden and hurried, that we had leisure to turn scarce a thought on the separation about to take place from all our fellow labourers; or to cast a glance of anticipation at the possible trials that might await us in a distant and solitary district. The topsails of the barge had been unfurled long before we had completed our preparations, and the last package was scarce secured, before the farewell hymn and benedictions of our friends were sound-

ing in our ears, and we were again launched on the open bosom of the Pacific.

Left to the deliberate contemplation of our situation we almost trembled at the responsibility resting on us, and the arduous duties we had in prospect. The scene through which we had just passed had roused the sympathies of our nature to a state of keen sensibility, and every thought was exquisitely awake to the life on which we had now actually entered. Months, indeed, had passed since we bade adieu to our country, home and friends; but during a voyage of 18,000 miles we had still been surrounded by those we loved—and for the last few weeks, though on heathen shores, we had been calmly reposing in the bosom of a band of intelligent, affectionate Christians, without participating in their labours and their cares. But such was no longer the case—our eyes rested only on the uncivilized beings for whose benefit we had sacrificed our highest earthly enjoyments, and our ears were saluted only by the sounds of an unknown and savage tongue. We were sensibly alive to the contrast, and in the anticipation of those trials by which we believe the work in which we are engaged must be accomplished, we could scarce refrain exclaiming, "farewell ease—farewell every worldly joy."

But with these feelings there was no mingling of despondency—No, in the kind providence of God, every circumstance attending our situation was too auspicious, to admit the indulgence of any unbelieving fear of the ultimate success of our enterprise.

We had been on board scarce an hour, before the polite and kind attention of those under whose immediate and express patronage we are, made us almost forget that we were not still in the bosom of old and beloved friends. Our hearts became more than ordinarily elated, in the belief that "unto us is this grace given, that we should preach among the gentiles the unsearchable riches of Christ;" and whilst a splendid moon gave a softened beauty to the receding promontories of Oahu, and brought to light the distant shores of Morokoi and Ranai, overtopped by the loftier heights of Maui, we found ourselves almost involuntarily chaunting the favourite anthem—"Wake isles of the South, your redemption draws near," &c.

Previous to our embarkation, we had had but little opportunity to judge from personal intercourse, of the degree of civilization which the chiefs have attained, and were somewhat surprised at the ceremonious attentions paid us. Immediately on going on board, we were informed that the after cabin was appropriated exclusively to our use, though there were not less than 200 persons on board, many of them high chiefs, and their particular friends—And we had hardly cleared the harbour, when the steward waited on us to know what we would order for dinner, and at what hour it should be served.

Mr. Allen had sent us a fine ready dressed kid, with some melons, on purpose for our passage, and Mrs. Bingham had kindly prepared a quantity of coffee with other refreshments; but our table has been so regularly and comfortably spread, that our basket of cold provisions remains untouched. Such attentions are the more noticeable because the trouble of them is entirely on our account, all the natives eating their favourite dishes on their mats on deck. Karaimoku very politely took his seat with us the first time we eat, but excused himself from partaking of the dinner, by saying that he had eaten above.

There was something also in the attention of the king to his mother, when leaving Honoruru, that had a pleasing effect on our minds. This venerable old lady was the last person that came on board—After we had reached the quarterdeck of the barge, she appeared on the beach surrounded by an immense crowd, and supported by Rihoriho in the most tender and respectful manner. He would let no one assist her into the long boat but himself, and seemed to think of nothing but her ease and safety, till she was seated beneath the awning prepared for her over the main hatch. The king continued to manifest the utmost affection and respect for her till we got under way, and apparently from the same filial feelings accompanied us 15 miles out, and left the brig in a pilot boat, in time barely to reach the harbour before dark.

We are now becalmed under the lee of Ranai, within less than a mile of an inaccessible precipice several hundred feet high, the base of which is lashed with never ceasing breakers.—We were in hopes of reaching Lahaina to-night, but now fear that we shall not before some time to-morrow.

Lahaina, May 31st.—We arrived here this morning—but having an unexpected opportunity of sending this to you, I will close it immediately—and at a future time will give the particulars of our landing, present situation, &c. &c.—Till then farewell—I shall direct this in the same manner that I did the journal of our voyage and arrival—I wish you to send it to the same families after reading it.

Yours affectionately,

CHARLES SAMUEL STEWART.

Review.

THE BOSTON HANDEL AND HAYDN SOCIETY COLLECTION OF CHURCH MUSICK; BEING A SELECTION OF THE MOST APPROVED PSALM AND HYMN TUNES; TOGETHER WITH MANY BEAUTIFUL EXTRACTS FROM THE WORKS OF HAYDN, MOZART, BEETHOVEN, AND OTHER EMINENT MODERN COMPOSERS. *Boston: Richardson & Lord.*

In the "Directory for the Worship of God" of the Presbyterian church, the divine institution of Psalmody is distinctly recognised as follows:

Ch. iv. sect. 1. "It is the duty of Christians to praise God, by singing psalms, or hymns, publickly in the church, as also privately in the family."

Sect. 2. "In singing the praises of God, we are to sing with the spirit, and with the understanding also; making melody in our hearts unto the Lord. It is also proper, that we cultivate some knowledge of the rules of musick; that we may praise God in a becoming manner with our voices, as well as with our hearts."

But while the divine institution of musick, here so plainly recognised, is almost universally admitted, is it not strange that there should exist such an apathy as certainly does exist in regard to this subject?

"Of all our religious solemnities," says Dr. Watts, "psalmody is the most unhappily managed. The very action which should elevate us to the most delightful and divine sensations, doth not only flatten our devotions, but too often touches all the springs of uneasiness within us." This remark applies with but too much truth to the religious musick of our country at the present day; and "sorely would it disquiet the spirit" of good Dr. Watts, if he could rise from the grave, and hear his own inimitable psalms and hymns performed to some of the rude attempts at musical composition, which have found their way into the publick services of religion.

Let it here be understood, that it is not with musick abstractedly considered that we have to do, but with musick as connected with religion, and as having an important influence upon publick worship. It is this consideration that brings the subject specially within the design of the Christian Advocate. That the mode of our publick singing is often such as to produce an unfavourable effect upon the mind of the devout worshipper, we think will not be denied. "Musick is a *language*, and when introduced into the worship of God, its influence cannot be of a negative character." Musical taste is much more intimately connected than may persons imagine, with the cherishing on the one hand, or the destruction on the other, of those feelings which social worship is designed to call into exercise. Psalmody is a part of the publick service of religion which, when properly conducted, is at once most solemn and most delightful; when badly conducted, it becomes a hindrance, rather than a help to devotion. Now it is a mournful fact that the state of our publick singing is, in many instances, a disgrace to our churches. We do not say that this arises altogether from the total *neglect* of musick; but certainly, matters could never have proceeded to this length, had a proper attention been bestowed on the cultivation of church musick, in conformity with a just taste.

We must be allowed to say a few words more, to show that this subject ought not to be regarded as one of subordinate importance. What may be the value or beneficial influence of musick in itself consi-

dered, or viewed as a secular amusement, we are not concerned at present to determine; we are speaking of it as connected with that sacred object which ought to reflect its own dignity and importance on every thing belonging to it. "We think that there are *religious motives* which urge an attention to musick as a science; because it is only when studied as we would study any other language, that we can learn to speak and understand it aright. There is no religion in musick, we admit; but, if musick were not capable of subserving a religious purpose, it would never have been made a part of divine worship."*

Will it then be contended that the singing in many of the Presbyterian churches—we are not so well acquainted with others—is calculated to excite or to maintain devotional feeling? We think not. There are some good people, indeed, "who are blessed with no ear for musick," and who, while they cannot tell one tune from another, can "make melody in their hearts to the Lord," during the singing of a psalm or hymn. But so far from answering its sublime and pious purpose, the very design of musick in the church seems often to be misapprehended; and instead of being regarded as a direct and solemn act of worship, it is viewed, or at least treated, by a large number of our worshipping assemblies, as nothing more than a kind of *interlude* to the other parts of divine service. A person unacquainted with our religious solemnities, would naturally suppose that devotional exercises were *suspended* during the singing of a psalm or hymn; and that the musick of the church, like that of the theatre, is introduced by way of relaxation, to prevent the mind from weariness in the services of the sanctuary.

How often is it the case, that although the most profound silence and attention prevail during all the other parts of the service, even while the minister is *reading* a psalm or hymn, the commencement of *singing* seems to be looked upon by many as the signal for *restlessness* and *inattention*. The mind which was attentive during the reading of the words, is withdrawn from the subject, the moment *that* exercise commences whose express design is to *deepen* impression, and to give *additional* force to what has just been read. We believe that in no part of publick worship is the guilt of "drawing nigh to God with our mouth, and honouring him with our lips, while our hearts are far from him," more frequently incurred, than when we profess to sing the praises of God, and "make melody *in our hearts* unto the Lord."

There is one practice in particular; common in some of our churches (though we are happy to learn it is laid aside in others) against which we must bear our decided testimony. It is that of the communicants selecting their seats, on sacramental occasions, during the singing of a hymn—often a hymn of the most solemn and devotional kind. Were the very words thus addressed to God by the whole assembly of his people, uttered by the minister alone, the practice would be thought highly improper, and would, we are persuaded, be immediately laid aside. But if it be important that "decency and order" be preserved while praise is offered, or prayer made, in behalf of the congregation, by the clergyman alone, is it less necessary when "all the people" unite their voices in the same exercise? Surely the one is as strictly a *devotional* act as the other, and no reason can be given why the same strict silence and profound attention are not equally necessary in both.

"*It was for the raising up of men's hearts, and the sweetening of their affections towards God,*" says Hooker, "that the prophet David,

* Eclectick Review.

having had singular knowledge, not in poetry alone, but in musick also, judged them both to be things most necessary for the house of God; and left behind him to that purpose a number of divinely indited poems; and was further the author of adding unto poetry *melody in publick prayer.*"

"Now if the majority of many congregations had not, in some measure, lost sight of this real object of sacred musick, is it possible to believe that such an abuse of psalmody as we have mentioned would be suffered?"* In what estimation would a congregation be supposed to hold the duty of prayer, if instead of listening to it, they were to make it the signal for restlessness and noise,—for the removal, or dispersion of a large proportion of those present?

Were the practice of which we complain merely *inconvenient*, we are ready to admit that the sanction of custom might render it expedient that it should be endured in silence. But while we guard against unnecessary innovations, let us be careful not to sanction abuses. It cannot be urged that the singing of such a hymn as—

"Bright King of glory, dreadful God!
Our spirits bow before thy seat:
To thee we lift a humble thought,
And worship at thine awful feet."

WATTS, Hy. 51, 2d B.

by the whole congregation, is less an act of divine worship, than the same sentiment expressed in prose by the minister alone. What reason can be given why the one should not be performed with the same reverence and solemnity which we require in the other?

Among other important qualities in church musick, *simplicity* and *solemnity* are indispensably necessary. Without the one, but a small part of a congregation will be able to unite in this part of divine service; and without the other, no important benefit can be expected to result from its performance. "Florid airs and rapid movements cannot be introduced into religious worship, even if the execution of them were practicable; nor can the flights of fancy, and graces which are too often found in our best modern psalm tunes, produce those placid sensations which always accompany a spirit of true devotion."*

When we say that church musick should be *simple*, we do not mean by this that it should always be written in mere simple counterpoint, note against note; but that there should be such an arrangement, both in melody and harmony, as to render the design intelligible, and the execution easy. But if we examine many of our modern psalm tunes, we shall find that if the authors had any design at all, it was to render them as complex and unfit for congregational use as possible.

We shall also find that *that solemnity* which should characterize church musick has been well nigh banished from many of our churches; and in its place a puerile unmeaning levity of style introduced, which is not only calculated to disgust the rational hearer, but to expose this part of divine service to a certain degree of contempt, from those who know any thing more of musick than its gamut.

We rejoice, however, that the torrent of insipid trash which has deluged the church is beginning to subside, and that musick of intrinsick merit is gaining ground. And we trust the time is not far distant when the simple and unadorned melodies of a Purcell or a Croft, will resume their station in the church, and when such tunes as *Majesty*, and *Russia*, and *Lisbon*, will no longer be associated with the publick services of religion.

* See a "Dissertation on Musical Taste, &c." by Thomas Hastings, a valuable work, to which we are indebted for several thoughts on this subject.

* Cole.

We are by no means opposed to the *occasional* introduction of a *new* or a *native* tune, provided it be a good one; but so far as our observation has extended we think such old tunes as *London*, *St. Matthew's*, *Old Hundred*, *Mear* and *St. Ann's* are as far superior to the bulk of modern psalmody (whether American or transatlantic) as are the works of our old standard biblical divines to the modern systems of flimsy theology.

It is in the republication of these approved tunes, harmonized with devotional simplicity, and scientifick skill, that the excellence of the "Handel and Haydn collection" principally consists. We regard this work as superior to any other collection of church musick we have seen, both in the *selection of the melodies*, and in the *arrangement of the harmony*.

The *selection* embraces most of those old airs which are in every respect composed in the true style of sacred musick—*devout*, *solemn*, and often *sublime*. "Musick," says Forkel* "to prepare and maintain devout feelings, requires that the composition be effected in a *different manner from what is practised out of the church;*" and Dr. Burney, in speaking of the psalm tunes of Luther and the reformers, observes (History of Musick, vol. 3. p. 38) that "such venerable melodies, when clothed with good harmony, have a solemnity of effect, that totally *precludes every idea of secular musick.*" But it has been the great fault with modern composers for the church, that they have endeavoured to approach as near to the secular style as possible. Consequently the direct tendency of much of their musick is, not to *produce*, or *deepen*, but to *obliterate* religious impressions. We are happy to find that such musick has been rejected by our publishers. The "Handel and Haydn Society" have exerted themselves for the introduction of the true church style; and we can hardly recollect a single old tune of real merit that is not included in their work.

Besides the selection of old tunes, we find a considerable number of pieces by the most distinguished composers of the present day, which have never before been published in this country. Some of these are admirable, while others seem designed for scientifick display rather than practical utility—*St. Alban's*, p. 68, *Bridgeport*, p. 119, *Asylum*, p. 147, and *St. Austin's*, p. 138, may be mentioned as possessing much merit.

In addition to these, the work contains several truly classical adaptations, from the works of those great European masters, Haydn, Mozart, and Beethoven. From compositions of such extraordinary pathos and beauty, we cannot withhold the highest praise. But knowing the actual state of musick in our churches, the little progress that has been made in the art by a great majority of those who compose our worshipping assemblies, and the difficulty attending the proper performance of these pieces, we are forced to believe that an indiscriminate use of them in *publick* worship would be improper. That they may be used in more private circles, and *gradually* introduced into the church with good effect, we believe; but this must be done with great caution, and not until after the congregation shall have learned to appreciate them, and to sing them from having heard them performed elsewhere.

We find a few tunes which we are sorry to see published, under so much authority and influence. *Elysium*, p. 160, *Northampton*, p. 164, *Geneva*, p. 148, and some few others, are destitute of dignity, and are incompatible with the solemnity of religious worship.

But the peculiar merit of the "Handel and Haydn Collection" is the *elegant construction of the har-*

* German Historian of Music.

mony. There is no species of musick that requires a more strict adherence to the laws of thorough base, than that of psalmody. The simplicity of the style renders every deviation more perceptible, and more offensive here, than in compositions more complex and elaborate. But of all the qualities necessary to good church tunes, this has heretofore been the most neglected. If we examine the most popular collections of sacred musick which our country has produced, we shall find (with one or two exceptions,) the grossest errors in harmony, on almost every page. In the performance of such musick, violations of the grammar of the art will be continually jarring on the ear—calculated to draw off the mind from the words, excite disgust, and consequently to destroy devotion.

Such errors have been carefully and successfully avoided by our publishers. Their work evinces a thorough knowledge of the principles of composition, laid down in the works of the best theoretical writers;* and in the application of these principles they have constantly aimed at utility. The harmony is simple; plain common chords, and such inversions of chords as are best adapted to vocal purposes, have generally been chosen. The chord of the seventh has been introduced, particularly in the cadences, with fine effect. Nor must we omit to mention the beautiful arrangement of such passages as that which occurs in *Winchester*, p. 31, twelfth bar, where the second inversion of the chord of the seventh, viz. $\frac{6}{4}_{3}$ follows the common chord upon the supertonick, Re. We observe the frequent use of this passage, instead of the first inversion of the chord of the seventh ($\frac{6}{5}$) upon the leading note Si. This change is always favourable to a correct vocal intonation. The same passage has occasionally been chosen, instead of the common chord upon the sub-dominant, Fa.

It would be easy to point out a great variety of instances where corrections the most important have been made, in the accompanying parts to many of our favourite tunes. This however, is unnecessary. We merely refer the musical reader to *Winchester*, p. 31, *Islington*, p. 32, *Cumberland*, p. 35, *New Sabbath*, p. 46, and *All-Saints*, p. 52, as admirable specimens of chaste and scientific harmony;

"————*religious harmony,*
Grave, noble, seraphic.——"

The "Introduction to the Art of Singing" contained in the work, is written with ease, perspicuity, and accuracy; the rules given are brief, and illustrated by examples. We heartily concur with our publishers in their remarks on the "indiscriminate use of the G Clef."

The article on *solmization* is much superior to any thing we have before seen on the subject. Our compilers with good reason have adopted the principle of Dr. Crotch* in the invariable application of Do to the tonic, Re to the super-tonic, Mi to the mediant, Fa to the sub-dominant, Sol to the dominant, La to the sub-mediant, and Si to the leading note. The great advantage of seven syllables, over the common method of repeating Fa, Sol, La, must be obvious to every one who reflects that the object of *Solfaing* is to render "the exact relation which one note bears to another familiar," by "associating the idea of the several syllables used, with their corresponding sounds."

We do not recollect to have before seen the diatonic scale, the major and minor modes, the quali-

* See the works of Kollman, Shield, Crotch, Callcott, Busby and others, on the theory of Musick.

* See "Elements of Musical Composition."

ties of the several notes, &c. so intelligibly and satisfactorily explained. These things however belong rather to the science of musick than to the art of singing; and though essential to the composer, are by no means necessary to him whose object it is to acquire merely a sufficient knowledge of musick, to be able to unite with propriety in publick psalmody.

We congratulate the friends of church musick on the appearance of a book, containing a sufficient number and variety of tunes for publick and private worship, harmonized with judgment, accuracy and elegance. Believing it to be calculated to improve the publick taste in relation to psalmody, and to rescue this delightful part of publick worship from its languishing state, we sincerely hope it may be generally adopted, and become the standard of sacred musick in the Presbyterian Church. We do think, as we have heretofore had occasion to remark, that every minister of the gospel ought to take an interest—if possible, take the lead—in this important concern; to see that proper teachers of church musick be employed, and that the right kind of tunes be learned and sung, in the congregation of which he has the charge.

We cannot conclude this article more satisfactorily to ourselves, and perhaps not more profitably to our readers, than by quoting the following remarkable words of the pious Baxter, in his "Dying Thoughts," on the subject of singing. "Methinks when we are singing the praises of God in great assemblies, with joyful and fervent spirits, I have the liveliest foretaste of heaven upon earth; and I could almost wish that our voices were loud enough to reach through all the world, and to heaven itself. Nothing comforts me more in my greatest sufferings, nor seems more fit for me, while I wait for death, than singing psalms of praise to God: nor is there any exercise in which I had rather end my life."

Literary and Philosophical Intelligence, etc.

Princeton College.—The Trustees of Princeton College have resolved to solicit from the Alumni of the College contributions to a charitable fund, to be called the "Alumni Fund," and to be devoted to the gratuitous support of such indigent youth of promising talents, and unimpeached morals, as a Standing Committee of the Board of Trustees, of whom the President of the College shall always be one, shall from time to time direct. It is provided that no incumbent on the Charitable Fund shall ever receive from the same more than 200 dollars per annum.

Scarlet Colour for Calicoes.—The *subchromate* of lead has been found to impart the finest scarlet colour to cotton, and is highly spoken of in the *Annals of Philosophy*, for April. It is applied to the cloth in the same manner as the chromate of lead or yellow chrome.

Pennsylvania Tobacco.—Segars made of Tobacco raised on the farm of Mr. M. Brenneman, of Lancaster county, in this state, have been exhibited, and are said to be equal in flavour and taste to the best Havana segars. Many of our farmers are turning their attention to the culture of this plant.—*Lycoming Gazette.*

The introduction of Rail Ways in South Carolina has been proposed by a writer in the Charleston Courier. It is said that they would be of peculiar service in the sandy roads of that State.

Steam Engines.—It is calculated that the steam engines now in England, represent the power of 320,000 horses, equal to that of 1,920,000 men—which being in fact managed by 3,600 men only, adds actually to the power of the population 1,884,000 men.

New Bark.—The celebrated traveller, Humboldt, communicated to the Academy of Sciences, on January 3, 1825, that he had received a letter from Dr. Brera, clinical professor at Padua, informing him that a new bark had been discovered, to which the name of *quina bicolor* had been

given, and which, in very small doses, is a more powerful febrifuge than the best bark now in use.

Boiling Point of Fluids.—From some experiments and observations lately made, it would appear that the *boiling point* of water and other fluids is by no means so uniform, under equal degrees of pressure, as has generally been imagined; for it seems fully established that the introduction of any solid matter, such as chips of wood, bits of glass, metallic particles, &c. into a heated fluid will cause it to boil up, that is, to discharge *vapour*, at a lower temperature than it otherwise would have done.

Something of this kind has, we believe, for a considerable time been practised by the keepers of steam engines, for the purpose of accelerating and augmenting the disengagement of steam, but without being well understood or attracting much attention; lately, however, the fact has, as it were, forced itself into notice, and it has already been proposed to take advantage of it in the process of distillation, to which it may, in all probability, be very happily applied.

The Legislature of Connecticut, with a becoming liberality, has exempted the Literary, Scientific and Military Academy of Captain Partridge, from taxation, and the students from militia duty.

A gold medal, valued at $50, is to be given by the Philadelphia Agricultural Society, to the person who shall conduct a farm on the largest scale without the use of ardent spirits, unless recommended by a physician.

Lettuce.—The juice of this vegetable, which has recently been introduced into medical practice as a substitute for opium, has been examined by M. François, and he has discovered what he considers to be the active principle of the plant, to which he has given the name of thridace.—*Rev. Med.*

Dr. Morrison has discovered that a secret society exists in China, and among the Chinese at Java, Malacca, &c. &c. which under the mask of philanthropy and social principles, is thought to contain very dangerous designs.

Dr. Govan, in his Observations on the Natural History of the *Himalayah* Mountains, makes this note.

"A most remarkable natural provision for their defence against the inclemency of the weather to which they are exposed, is displayed by some of the plants inhabiting these elevated regions—an elongation of their lower leaves, which become clothed with a dense lanuginous or cottony investiture, and rise to form, by their junction, an arch over the tender flowers. The same plants, occurring in other situations, have none of this."

A formal prohibition has been issued against the appearance of females on the stage, in any of the theatres of the Roman States; to be in force from the 1st of January, 1826.

Cleansing of Sponges.—These articles are in such general use that the following directions for cleansing and bleaching them may not be unacceptable.

The sponges are first to be steeped in cold water for some days; then washed repeatedly in fresh water until it comes off clear, and afterwards in hot water several times. If they contain much calcareous matter, they are now to be placed for about twenty-four hours in a weak solution of muriatic acid; after which, being washed, they are to be placed for about eight days in a weak solution of sulphuric acid, again repeatedly washed in fresh water, and then dried slowly in the open air.—*Jour. de Phar.*

Agricultural Seminary.—The agricultural school, established at Derby, Conn. about a year since, by Messrs. Coe and Holbrook, is "in the full tide of successful experiment." The course intended to be pursued, is designed to make an agricultural education both rational and practical.

Casting of Wooden Ornaments and Veneers.—A discovery is said to have been made in France of a method of converting pulverized wood or sawdust into a solid substance, by which curious wooden ornaments may be formed in moulds, at a small expense, out of rare and valuable woods. See *Newton's Journal of the Arts*, vol. ix. p. 35. The only difficulty which is opposed to such a method consists in obtaining a cement sufficiently cheap for holding together the wooden particles. It is evident that such a composition can never possess any of the beauty of structure which is generally the principal one in rare kinds of wood, although a coarse imitation of this may be effected by particular combinations of different mixtures varying in colour.

A patent has just been obtained for a *Cast Iron Grist Mill*, by Henry Bailey, of Hartford, Conn. This Mill, we are informed, will grind all kinds of grain fine enough for any purpose; and is, also, calculated to break and grind ears of corn, oil cake, plaster, &c. by the power of one horse, at the rate of ten bushels per hour.

Major Laing draws the following picture of African manners (in the capital of Soolima):

"In domestic occupations the men and

women appear in many respects to have changed sexes; with the exception of sowing and reaping, the cares of husbandry are entirely left to the females, while the men look after the dairy and milk the cows; the women build houses, plaster walls, act as barbers and surgeons, while the men employ themselves, as in Egypt, in sewing, and not unfrequently in washing clothes. When young they are in many instances exceedingly beautiful; but the hard labour which they commence as soon as they enter the married state, and which may be regarded as a kind of bondage, soon destroys the charms with which nature may have gifted them."

We understand that a work from the pen of Mr. Fraser, author of "A Tour in the Himalayah Mountains," is now in the press, which will introduce to the knowledge of the publick some of the more distant countries to the north-east of Persia, a field hitherto untrodden by modern travellers. Mr. Fraser traversed the extensive province of Khorassan, while in a state of great disturbance, with the intention of penetrating into Oozbeck Tartary; and we hear that his work contains some curious accounts of the fixed, and wandering population of these remote countries, and will make a valuable addition to our geographical knowledge; as he was enabled, by a very laborious series of astronomical observations, to fix the position of all the places in his route, including some of the most celebrated and interesting cities in that part of Asia. We hear, too, that Mr. Fraser has interspersed his work with a variety of anecdotes, characteristick of the King, Court, and Government of Persia, which are likely to be amusing as well as instructive.

Ship Canal between the Atlantick and the Pacifick.—By advices recently received from Peru, says the London Courier, it appears that the "Atlantick and Pacifick Junction Company" have concluded a contract with the government of Guatimala, for cutting a navigable ship canal between the two oceans. The place chosen for this stupendous undertaking is the south side of the Lake Nicaragua, at the spot which Humboldt describes as the only practicable point for opening the communication. The cut, we understand, will be from twelve to fourteen English miles in length, and will be navigable for ships of large burthen.

It is gratifying to perceive that a work of this kind, from which the commerce of the world must derive such important advantages, is likely to yield an ample recompense to the exertions of its spirited promoters. The government of Guatimala, aware of the great value of such a communication in a political, as well as a commercial point of view, have met the proposals of the Company in the most liberal manner, and granted them very extensive privileges. Amongst other advantages, we understand they have obtained for a term of forty years, the exclusive right of carrying on a steam navigation in the river San Juan, and on the Lake Nicaragua. Besides the immense profits of the trade on this line, the Company are to have two-thirds of all tolls, paid by vessels passing from one ocean to the other by the New Canal. Government retains for itself the remaining third, out of which it undertakes to form a fund for repaying the capital laid out in this work.

An eminent engineer is about to proceed forthwith to Guatimala for the purpose of making the necessary surveys, and other measures are in active preparation for carrying the plan into immediate effect.

Religious Intelligence.

DOMESTICK.

THE General Assembly of the Presbyterian Church in the United States, was opened on the 19th ult. in the First Presbyterian Church of Philadelphia, with a sermon by the Moderator of the preceding year, from 1 Cor. i. 23d: "But we preach Christ crucified"—and was dissolved on the last day of the month, late in the evening. This Assembly was much more numerous than any that had preceded it.—More than 160 members were present.

We shall give in detail the minutes of this Assembly, as we did those of the last year, as fast as our scanty pages will permit. In our present number, we can publish only the *Narrative of the State of Religion. The Thirteenth annual report of the Board of Directors of*

the Theological Seminary we are obliged to defer till our next number.—These papers are of the most immediate concern to our readers; and although properly forming a part of the minutes of the Assembly they are always published in a separate form.

Straitened as we are for space, we feel it to be an imperious duty to make no delay in announcing the substance of two acts of the General Assembly—the details will appear in the regular order of publishing the minutes.—The first is, that the Assembly has established a second Theological Seminary, to be known by the name or title of "The Western Theological Seminary of the Presbyterian Church in the United States." This establishment, we rejoice to say, has been determined on with great apparent unanimity and cordiality by the Assembly, and by all the parties most nearly interested in it. A board of Directors has been chosen; five Commissioners have been appointed to select the site, in their judgment the most proper for the location of the Seminary, and to report to the board of Directors—who are thereupon to recommend to the next General Assembly what they consider the most suitable place for the permanent establishment of the institution. Agents have also been appointed to solicit donations, in behalf of this new Seminary.

The second act of the Assembly to which we have referred, relates to the founding of a College at Danville, in the state of Kentucky; to be under the direction of the Synod of Kentucky. An ample charter for this institution has been obtained from the legislature of that state. All religious denominations are, by the charter and by the stipulations of the Synod, to have equal privileges in the literary education of their youth; but the Trustees of the College are to be appointed by the Synod.—This effort of the Presbyterians to secure an institution in which their youth may be educated, free from the blighting influence of Unitarian and Deistical sentiments which unhappily have obtained an ascendency in the Transylvania University, the Assembly thought it right to countenance; and have recommended its patronage, accordingly, to the friends of religion and sound literature of all denominations.—We understand that an agent is about to sail for Britain, with the hope of obtaining, especially in Scotland, donations of money, books, and philosophical apparatus, for the Danville College.

Wishing success, as we earnestly do, to both these institutions, we have hastened to give the above information, that the way may be prepared for their agents and friends to make their application for patronage to the liberal and benevolent, with some advantage.—We must express our hope that these applications, notwithstanding the numerous charities which are pleading for assistance, will not be made in vain.

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A NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERIAN CHURCH, AND ITS CORRESPONDING CHURCHES IN THE UNITED STATES.

In furnishing a summary of our ecclesiastical history for another year, the General Assembly affectionately greet the people of the churches committed to their care, wishing them grace, mercy and peace from God, our Father, and the Lord Jesus Christ, through the eternal Spirit; and they render unfeigned thanksgivings and praises to the King of Zion, for the auspicious circumstances under which they meet.

In the brief sketch which we are enabled to give of the events of the year that has closed, many details of interest are of necessity omitted; and it is delightful to reflect that of the blessings of heaven on the church of Christ—the "half" is not only *untold*, but in our present condition, and the world, *unknown*. The influences of the Holy Spirit upon the heart are often, "as the dew of Hermon, as the dew that descended upon the mountains of Zion," silent and unper-

ceived, though refreshing and diffusive. That power which restrains the passions and the crimes of men, which convinces them of sin, and converts them to the Saviour's love, which comforts, sanctifies, and nurtures the believer, is but dimly seen, and imperfectly apprehended in our efforts at tracing the progress of the truth. These effects we shall adequately know only in the results which the morning of the resurrection shall unfold.

But of that which *is* known, and *can* be told, there is much in the state of our churches which affords the occasion both to rejoice and to mourn.

As a people, we have been blessed with a singular exemption from pestilence and famine; and the voice of war has not been heard in our borders.

In the more immediate concerns of the kingdom of Christ, the people of God among us, seem to have received increasing lessons of instruction lately, on the importance of union, to any extensive and very useful efforts for the conversion of the world. They have learned that consolidation is the strength even of weakness itself; and while they righteously refuse to "say a confederacy to every one that saith a confederacy," they have, at the same time, combined their numbers and labours, in adding new and National Institutions to those which they had, upon the same principle, already erected.

The American Bible Society, we regard, under God, as "the glory and defence of our land." We share in its blessings, and in our measure in its support. As will be seen from the report of its operations for the last year, its sphere of influence has been constantly enlarging.

The nature of the service in which it is employed, and the multiplied testimonies which are from day to day afforded of its vast benefit to our country and our continent, bespeak a presence in it, which no created power can safely resist.

To oppose this institution is to fight against God; and yet we have seen infidels and half reformed Protestants, uniting with the Papal Hierarchy, in opposing the circulation of the word of life; as though the volume which Jehovah has adapted to the constitution of man, and sent down from above for his use, and made efficient in his redemption, and commanded to be given unto him, could not with safety be committed to his hands?

The United Foreign Missionary Society is extending its influence among our savage tribes in the west, and from year to year, as its resources enlarge and its plan of operation improves, confirming the high hopes of the church concerning it.

We desire to see the cause of domestick and foreign missions, as being *one* cause, advancing in sacred sisterhood; and while we rejoice in the gradual development of the influence of the above named institution, we would mention with gratitude to God, the early maturity and infant greatness of the United Domestick Missionary Society. It has sprung into life with such sudden and wonderful power, with such peculiar adaptedness to its important field of enterprise, and has so successfully, upon a plan unpractised in the churches before, reared up the multitude of feeble congregations, now by its generous bounty supplied with the bread of life, that it resembles the granary of Joseph, to the famishing population of the land of Egypt.

The American Sunday School Union, rising up in the bosom of the Christian Church in our land, is also a blessed institution. In this simple and noiseless service, the best spirit and powers of the church, are brought into the most delightful exercise. Gratuitous instruction, by the first classes of society, of the poor and ignorant—a beginning of gospel impressions, and Bible knowledge, with the beginning of life—a breaking away of the connecting curse which binds ungodly parents and children together—its happy tendency to meliorate the condition of the slaves, and free people of colour in our country—the direct influence which it exerts upon the salvation of souls, discover an extraordinary value in this institution, and should recommend it to every church and people in the nation.

The American Society for meliorating the condition of the Jews, is still in active operation—It ascends to the first and most powerful elements of success, in the great work of converting the world—when it attempts the restoration of the *lost tribes* of Israel. They are a peculiar people in peculiar circumstances—and call for peculiar methods of doing them service. Among the methods devised for their recovery, some one must soon and mightily triumph. God speed that day!

The American Colonization Society is deservedly exciting increasing interest, and assuming additional importance, from year to year. Their colony on the coast of Africa, has been prosperous beyond what is usual with infant establishments of that kind, and has lately been blessed with a cheering revival of religion. While this society must become a most important agent in giving the gospel to Africa, it promises to exert a benignant influence, not only on the condition of the free people of colour in this country, but perhaps upon slavery itself; that most dreadful of national calamities.

The cause of Seamen excites, every day,

increasing interest in the public mind. The Bethel Flag, as a "banner of love," floats in every important seaport, on our Atlantic coast; and pious sailors go forth from these outlets of our country into all the world, as the specimens of our Christianity at home, and as pledges to the heathen nations of what the gospel yet will do for their redemption.

The Board of Missions, which is the organ of this body to the destitute regions of our church and country, has been doing much the last year for our Frontier Territory and Western Settlements. It has employed 52 missionaries in different States. In New York *eight;* in New Jersey *one;* in Pennsylvania *fourteen;* on the Peninsula *two;* in Virginia *one;* in Ohio *five;* in Kentucky *one;* in Indiana *four;* in Illinois *three;* in Michigan Territory *one;* in Missouri *four;* in Mississippi and Louisiana *one;* in Alabama *three;* in West Florida *one;* in East Florida *one;* in South Carolina *one;* in North Carolina *one.*

The *all important cause of Education* appears from the Report of the Presbyteries to have received during the last year a greater amount of systematic and successful attention, than at any previous stage of our Church's history. In addition to the institutions already established, colleges have been planted in the South and West, and are beginning to impart the blessings of a liberal and Christian education, to the crowds of youth committed to their care.

And with a more special reference to the service of the Church, female cent societies, most of the Presbyteries, and especially our Board of Education, have been engaged with efficiency in training pious and intelligent young men for the Gospel Ministry. Greater energies, however, are still to be employed in this important work. It is yet but just begun. The whole broad frontier of our church, from Lake Michigan to the extreme southwest of Louisiana, is yet to be supplied with gospel labourers. The loud and melting cry for "help" has reached us from a thousand desolate places in the land. It is time that Christians should awake at the call of their perishing fellow men, to new ardour of zeal and energy of effort, in this benevolent and urgent enterprise.

The Theological Seminary at Princeton, N. J. which is the child and common property of the Presbyterian Church in the United States, continues to meet, and even to exceed in its extensive usefulness, the most sanguine expectations of its friends and patrons. By the distinguished liberality of several important sections of the church, the foundations of its professorships begin to assume a stability, which puts the permanent existence of the institution beyond the reach of danger. The praises of its worthy and valued professors, are in all the churches. It is entitled to the unqualified approbation, patronage and prayers of all our people.

The Theological Seminaries in New York and Virginia are expanding into important institutions in their respective regions of country. By the liberality of the citizens of New York, the Seminary at Auburn has received a most important addition to its funds, within a few months; and its number of students has increased to forty.

From the report of the Presbytery of Hanover, by which body the latter institution is conducted, we learn with pleasure, that two regular classes have been organized, and that the efforts making at this time to endow it, are successful to a considerable extent.

Such is a brief survey of what the church has been doing, either alone or in union with sister churches, by its publick institutions, for the Redeemer's glory. We have dwelt on these objects of our peculiar regard, not only because they are instruments of extensive good, but because they are the *palpable* results of Christian union, and of God's blessing on it.

In reference to the more *personal labours of the ministry*, we are happy to say, that in the administration of church ordinances—in the preaching of the word, in pastoral visitations, in catechetical and Bible-class instructions, a pleasing fidelity and effect have in general been discernible during the last year. Many of the presbyteries have, in a greater or less degree, been visited by the Spirit of God. The presbyteries of Buffaloe, Niagara, Cayuga, Onondaga, Londonderry, Troy, Columbia, North River, Hudson, New Brunswick, Red Stone, Grand River, Portage, Abingdon, Lexington, (Va.) New York and Albany, have, in some of their congregations, shared the special influences of the Holy Spirit. The presbyteries of St. Lawrence, Geneva, Newark and Elizabeth Town, have in whole or in part, felt the mighty power of God, put forth in an unusual measure: the dayspring from on high has visited the people, and redeemed sinners have returned in rejoicing throngs to their Father's house.

We notice with pleasure, the enlightened attention which has been paid to the *religious instruction and evangelizing of the unhappy slaves and free people of colour* of our country, in some regions of our church. We would especially commend

the prudence and zeal combined in this work of mercy by the presbyteries of Charleston, Union, Georgia, Concord, South Alabama and Mississippi. The millions of this unhappy people in our country, from their singular condition as brought to the Gospel by a peculiar providence, constitute at home a mission field of infinite importance, and of most inviting character. No more honoured name can be conferred on a minister of Jesus Christ, than that of *Apostle to the American Slaves*, and no service can be more pleasing to the God of Heaven, or more useful to our beloved country, than that which this title designates.

Many particulars worthy of record and full of interest, rise to our view as we proceed; but the general and brief nature of this narrative compels us reluctantly to pass them by unnoticed.

We should be doing injustice to our own feelings, as well as to an amiable and important class of our fellow-labourers in the cause of Christ, did we not here acknowledge how much our churches owe to the piety and active benevolence of females. In the Bible Society, Sunday School, Missionary and Education Societies, and most eminently in those associations which have for their object the relief of poor and suffering females and children, the influence of Christian women has been sensibly felt among us. In these appropriate and interesting fields, we rejoice to meet them, and cordially bid them God speed.

The statistical table prepared by the order of this body for the churches, enrolls 13 synods—82 presbyteries—1021 ministers—173 licentiates—193 candidates —693 vacant congregations—946 congregations supplied—1639 congregations—8666 communicants added last year, and by 761 congregations which have reported—103,531 communicants reported from 982 congregations.

BAPTISMS.—1709 *adults* in 439 congregations—9730 *infants* in 818 congregations.

After this brief sketch of God's mercies towards us, we turn with pain, to a survey of the *evils* which are brought to view in a history of the last year. We would first notice the fearful extent and unanswered *calls of our vacant territory* in the south and west. "A famine, not of bread, nor of water, but of the words of life," presses them down to eternal death.

As specimens of this wide and melancholy waste, the population of Missouri and Illinois amounts to 160,000, and covers a region of country 500 miles square.—We have within those limits already 18 churches, and yet only seven ordained ministers and one licentiate. In Mississippi and Louisiana are 230,000 inhabitants, scattered over 80,000 square miles. The great body of these belong to no church, and enjoy no ministrations of the gospel from any Christian denomination; and in all this vast territory, we have only eleven ministers of the gospel established.

The *migratory spirit of our people*, is another great evil in the churches. It sometimes uproots at a step a whole congregation; and then, as they scatter through the trackless deserts of the west, they remove their children and slaves to regions where perhaps the gospel is never heard. We would be very far from indiscriminately condemning all removals. It is thus that our vacant national territory is yet to be occupied; and the diffusion of our population, for the cultivation of the soil, is to be esteemed friendly in some respects to the good morals and freedom of our country. But repeated removals from place to place, for the purposes of gain merely, especially when by this act the ordinances of the gospel are entirely deserted, and with them the means of a good education, by which thousands of families are reduced to partial heathenism, is surely an abuse of God's mercies to us, and to be esteemed a national as well as a church calamity.

The often repeated complaints of *sabbath breaking*, *profane swearing*, and *intemperance*, within our limits, have been again laid before the Assembly. We have not words to express our abhorrence of these crimes, when practised by those calling themselves Christians; and though we do not learn that there is an increasing prevalence of these vices, yet it becomes us all to resist the *beginnings*, and to avoid the *appearance* of evil.

Perhaps there is little hope that is well founded of reforming confirmed habits of intemperance; and no extensive exemption of a community from the profane use of God's name and day, may be looked for, until the gospel, which makes a *man a law unto himself*, shall have had free course and deep effect among a people. Christian example may do much however, and the system of Sunday Schools, if well applied, may be expected to affect extensively the rising generation.

Within our territorial limits, *fatal errors in religious doctrine* are found in extensive circulation. The cause of infidelity, whether openly avowed, or disguised in the mask of *rational religion*, as it has, in its different stages of heresy, misnamed itself, *must* yield *at last*, and we believe is yielding *now*, to the "discerning" power of that truth "which bringeth to light" and destroys "the hidden things of darkness." Christians should strive as much as possible to *live down* these ruinous systems of religious opinion, with all their consequent evils in society. And the mi-

nistry will most effectually destroy them by the influence of a pure and godly example, and a faithful exhibition of the Cross of Christ.

It is with tears of grief and bitterness, that we record the death of several of our dear brethren in the Lord, since we last met in this Assembly: as did "the devout men who carried Stephen to his burial," so we would "make great lamentation over them." Yet blessed be God their works and their memory live after them. "They beng dead, yet speak." From their recent graves there comes forth a voice of warning, saying, "Be ye also ready"!!*

From the churches corresponding with this Assembly we have received cheering accounts of the state of religion in those regions of the nation which they occupy.

The Delegation from the General Association of Massachusetts, report, that the cause of the Redeemer is making progress in their churches; that extensive revivals of religion have been enjoyed by several congregations; that the *Theological Seminary established at Andover*, continues to be a most prosperous and useful institution, and that it grows daily in reputation, and in the affections of the people. It numbers at this time, about 130 students of Theology.

The American Board of Commissioners for Foreign Missions, holds a distinguished rank among the benevolent institutions of the present day, and deservedly receives a liberal share of patronage from the Christian public.

The American Education Society, one of the largest, and most efficient institutions of the kind in the world, is now in successful operation, and with the expansive benevolence of the gospel, extending its assistance to a great number of promising beneficiaries.

From *the General Association of Connecticut*, we learn that they also have been visited by the reviving spirit of the Lord, in many of their congregations, and in the great literary institution of the state, *Yale College*. The foreign mission school at Cornwall has at this time under its care 35 youths, most of whom are hopefully pious, from 10 or 12 different heathen tribes and nations.

From *the Reformed Dutch Church*, we have received the gratifying intelligence, that the cause of Domestick and Foreign Missions is increasingly prosperous among them; that their *Theological Seminary at New Brunswick, N. J.* notwithstanding its late bereavement,† continues to flourish; and that the Redeemer's Kingdom is advancing among their people.

By a correspondence opened this year for the first time, with *the German Reformed Church of the United States*, we are informed, that this body is paying a growing and hopeful attention to discipline, order, and the education of its youth, for the Gospel Ministry. A Theological School has recently been established by its general synod in Carlisle, Pennsylvania.

Thus have we very briefly narrated the principal events, connected with the history of our own church, and of our sister churches corresponding with us, for the past year.

In closing this concise account, we would call upon the people of God among us, to bless and praise his holy name; to take courage and go forward.

While we spread sackcloth over us, for our own unworthiness, and deplore the evils which still appear in our history, we would at the same time, renew our vows and our strength, at the Cross of Christ, and enter afresh upon our solemn work.

Though much *has been done* already, and much *is doing now*, yet vastly more still *remains* to be *done*, both at home and abroad. Let us then expand our views to the wide limits of our field of action. The soldiery of Jesus have yet almost a world to win. The powers of darkness are yet to be met and vanquished, and the gospel standard is yet to be planted on a hundred shores, before we can lay our armour by, and comfort ourselves with the full extent of the assurance that our warfare is accomplished, and our service done. Then be every man at his own standard throughout your hosts. "Say to the people that they go forward." "Be not afraid, nor be dismayed by reason of this great multitude, for the battle is not yours, but God's."

Published by order of the General Assembly.

EZRA STILES ELY,
Stated Clerk.

Philadelphia, May 26th, 1825.

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* Names of Ministers of the Gospel who have died during the last year within our bounds:—Moses Young, of the Geneva Presbytery; Joshua Dean, Cayuga; James H. Mills, Onondaga; Samuel Taggert, Londonderry; Philip M. Whelpley, John B. Romeyn, D. D., New York; Henry Cook, Elias Riggs, Elizabethtown; John Woodhull, D. D., Epaphras Chappman, Missionary to Indians, New Brunswick; Samuel Donnell, Shiloh; Thomas G. M'Innis, James Gray, D. D., 2d Pres. Philadelphia; Patrick Davidson, Baltimore; John E. Latta, John Burton, New Castle; David Caldwell, D. D., of the Presbytery of Orange, in the 100th year of his age. Thomas B. Craighead, West Tennessee; Robert F. N. Smith, Mississippi.

† Death of Dr. J. H. Livingston.

Extracts from the Report of the Board of Missions to the General Assembly, for 1825.

For the missionary appointments of the last year, the Board refer the General Assembly to the Appendix to the Printed Minutes of the last Assembly.*

As it appeared for particular reasons desirable to have the gospel preached every Sabbath in the region lying along the Delaware from Yardleyville to Morrisville, and it was ascertained that this important object could be attained at a very small expense, by employing the licensed students in the Theological Seminary; Drs. Alexander and Miller were appointed a committee to send missionaries to that region; and the Board agreed to allow them two dollars and fifty cents per week, to defray their travelling expenses.

From a review of the missionary appointments for the last year, it appears that they amounted to *fifty-four*, embracing 168 months; exclusive of the stated supply on the Sabbath in the region along the Delaware; and exclusive of what has been done by auxiliary societies.

Reports have been received from 46 missionaries.

The result of missionary labour has been encouraging. Your missionaries have organized nine or ten new churches; they have formed Sunday Schools, Bible Classes, and praying meetings. They have aroused professing Christians from their slumbers, and excited them to greater activity, in the service of their Lord and Master. They have been instrumental in awakening and converting a number of careless sinners, and have admitted many to the communion of the church.

In consequence of their missions, four of your missionaries have been settled as pastors over congregations living in their respective missionary fields.

The applications for missionary appointments are so numerous, that the funds of the Assembly will be very inadequate to meet them. It is to be regretted, that the funds are so small, and that so few congregations take up collections to aid them. The stream which ought to flow into your treasury, is diverted from it, in too many cases. Local missions are important. But, in supporting these, the congregations should not forget the extensive fields which this Assembly have to cultivate. While churches are maintained in the settled parts of our country, by missionary aid, the inhabitants of the destitute regions in which churches are yet to be formed, and the attention to religion kept up by occasional preaching, are not to be neglected. The Board are desirous of contracting the limits prescribed to their missionaries; and they have been in the habit of aiding feeble congregations, who have stated pastors, by employing their pastors as missionaries on missionary ground for a part of their time. In this manner not a few have been assisted. But the Board cannot resist the calls for relief that are directed to them from those infant settlements where the people are poor and widely scattered. There the inhabitants are in danger of falling into a state of heathenism. By occasional preaching, the people are taught to remember that the gospel is desirable, and its ordinances to be sought. Germs of churches are discovered; and, in the course of a few years, as the population increases, churches may be formed, and the way prepared for the regular settlement of the gospel ministry.

It is all important that the missionary funds of this Assembly should be increased.

In concluding this report, the Board would state that *very few* Presbyteries have reported on missionary subjects.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of May last, viz.

Of the Rev. Dr. John Chester, from the Presbytery of Albany, for the Contingent Fund	$58 12
Of Mr. John M'Mullin, Sixth Presbyterian Church	10 00
Of Rev. Robert B. Belville, Abington Church	5 25
Of Dr. Andrew Macrery, per Rev. Geo. C. Potts, from Presbytery of Mississippi	10 00
Of Rev. Julius Steele, from Ontario Presbytery	3 62
Of Rev. John Gray, Newton Presbytery	4 00
Of Rev. Horace P. Bogue, Otsego Presbytery, $15.12 (deduct discount for Trenton State Bank Notes $2)	13 12
Of Mrs. Mary Green, treasurer of the Female Association of Lawrenceville, New Jersey, per Rev. Eli F. Cooley	27 00
Of Rev. S. W. Whelpley, Champlain Presbytery	5 00

* Several additional appointments were made by the Board after the rising of the last Assembly.

Of Rev. G. B. Perry, Londonderry Presbytery - - - - - - $10 00
Of Rev. W. D. Snodgrass, Second Presbytery, New York - - - 10 00
Received, per ditto, of Rev. W. W. Phillips and Archibald Falconer, Esq. Commissioners of the late Synod of the Reformed Church, being the avails of stock belonging to the late Associate Reformed Church - - 1051 41
Of Rev. Dr. Robert Cathcart, from Sunday School Teachers of Piney Creek 5 00
Of Samuel Bayard, Esq., Princeton Collection - - - - - - 19 67
Of James B. Ross, Esq. of Chambersburg, being the amount of his mileage as a Commissioner, which he gave to this fund - - - - - - 8 75

Amount received for the Contingent Fund 1240 94

Of Rev. Henry R. Weed, on account of his own subscription for the Permanent Fund - - - - - - - - - - - - 50 00
Donation from Mrs. Kezia Green, of Hudson, New York, for do. 50 00
And do. from Rufus Reed, Esq., of do. for do. - - - - - 20 00
Of do. per Rev. S. S. Davis, a donation from William Fowler, Esq, of Albany, for the same fund - - - - - - - - - - - - 100 00
Of Eliphalet Wickes, Esq. for the Professorship to be endowed by the Synods of N. York and N. Jersey, supposed to be from Rev. Thos. S. Wickes 50 00
Of Rev. David Comfort, New Brunswick Presbytery, for do. - - 18 75
Of Rev. Joseph Sanford, from Rev. Charles Webster, $10, and from an individual $1, for do. - - - - - - - - - - - - 11 00
Of Benjamin Strong, Esq., a donation from Dr. Gilbert Smith, for the same Professorship - - - - - - - - - - - - 15 00
Of Rev. Elias W. Crane, from individuals in Springfield, New Jersey, for do. 5 00
Of Henry Holcomb, Esq., the last instalments of Colonel John Neilson and of the late John Pool, deceased, for do. - - - - - - - - 40 00
Of Rev. George S. Woodhull, annual payments in Princeton, New Jersey, for do. - - - - - - - - - - - - - - 32 00
Of Rev. Joseph Barr, Leacock, New Castle Presbytery, per Rev. Dr. Janeway, for the Philadelphia Synod's Professorship - - - - - - - 60 00
Of Rev. Dr. John Glendy, his subscription for do. - - - - - - 50 00
Of Rev. Wm. Nevins, his do. for do. - - - - - - - - - - 50 00
Of James B. Ross, Esq., his do. $5, and Mr. John King's $4, for do. - 9 00
Of Rev. Dr. Thomas C. Henry, from twelve individuals in Bruington and Medway, for the Southern Professorship - - - - - - - 180 00
Of Rev. Dr. Moses Waddel, per Mr. W. W. Woodward, the second half of Mrs. Sarah Griffin's subscription, no fund is mentioned, supposed to be for do. - - - - - - - - - - - - - - 50 00
Of Rev. James Stafford, from Concord Presbytery, for do. - - - - 111 50
And from Mecklinburg Presbytery, for do. - - - - - - 169 00
Of Rev. Michael Dickson, his subscription, for do. - - - - - - 100 00
From Rev. Hugh Dickson - - - - - - $27 } for do. 120 00
Per do. from Greenville Church - - - - 93 }
From Rev. David Humphreys, for do. - - - - - - - - 35 00
And from Rev. John B. Kennedy, for do. - - - - - - 34 00
Of Rev. Robert W. James, on his own behalf - - - - $30 } for do. 100 00
And from individuals - - - - - - - 70 }
Of John Shaw, Esq., from Mr. Peter Wilson, of Bradleyville, South Carolina, for do. - - - - - - - - - - - - - 10 00
Of Rev. Colin M'Iver, for do., viz. from the Church of Fayetteville, $50
Pine Tree and Sandy Run, 37
Euphronia - - - 23 25
The Grove - - - 6
St. Paul's - - - 3 75
And from the Fund of Presbytery of Fayetteville 40 160 00
Of Augustus Moore, Esq., collection of subscriptions obtained in Augusta, Georgia, by Rev. S. S. Davis, for do. - - - - - - - - 195 00
Of Eliphalet Wickes, Esq., from Rev. Thomas S. Wickes, his *fourth* payment for the Oriental and Biblical Literature Professorship - - 50 00
Of Rev. E. W. Gilbert, his third and last instalment for do. - - - 10 00
Of Rev. John Breckinridge, per Rev. Joseph P. Cunningham, in part of his second do. for do. - - - - - - - - - - - - 36 58
Of Eliphalet Wickes, Esq., his own donation to endow a Scholarship - 2500 00
Of Rev. Charles Hodge, from George W. Gale, for Senior Class of 1819 Scholarship - - - - - - - - - - - - - 50 00
Of Rev. Elias W. Crane, from the Female Benevolent Society of Springfield, New Jersey, in aid of his subscription for do. - - - - - - 16 00

Of Rev. Moses Hunter, in full of his do. for do. ($17.77 of it from the Female Education Society of Stephentown)	$50 00
Of Rev. George S. Woodhull, for Senior Class of 1820 Scholarship	53 00
Of Rev. Charles Hodge, from Rev. Charles C. Darling, for Senior Class of 1821 Scholarship	93 00
Of Rev. Jos. P. Cunningham, for "the Scholarship of the Eumenian Society"	20 00
And from Rev. Thomas Alexander, for do.	10 00
Of Rev. Joseph Sanford, for Senior Class of 1823 Scholarship	60 00
Of Rev. Moses C. Searle, for Senior Class of 1824 do.	25 00
Of Rev. Elam I. Morrison, do. do. do.	50 00
Of Rev. James Stafford, for the ladies of Poplar Tent Scholarship	10 00
Of Rev. Benjamin Ogden, from Snow Hill Church, for the Education Fund for pious Students who need aid	3 33
Of Rev. Joseph Sanford, from Hempstead, for do.	1 00
Of Benjamin Strong, Esq., from First Presbytery, New York, for do.	29 35
Of Rev. L. F. Leake, from Newton Presbytery, for do.	2 34
Of Rev. Adams W. Platt, from Mr. Oran Stone, the legacy of Mrs. Charlotte Bradley, of Watertown, New York, for do.	50 00
Total	$6185 79

View of Publick Affairs.

EUROPE.

We regard our view of publick affairs, and are gratified to find that our readers generally regard it, as constituting an important part of our miscellany. We have laboured, and shall continue to labour, to make it a useful summary of the most important events throughout the world, which come to our knowledge from month to month. But it must be kept in mind that we cannot *make* events—we can only *record* them. *Manufactured* news are worse than none. There is indeed a good deal of this manufacture going in the world; but we have never *knowingly* dealt in it as yet, and shall endeavour cautiously to avoid it hereafter—When we have no news to communicate, our readers must wait till we obtain the article ready made, and so far as we can judge, *genuine*—During the month past, little more has been brought us from foreign countries than some details of occurrences, of which we gave the substance in our last view.

BRITAIN.—The last advices which we have seen from Britain are not more recent than the 23d of April. Both houses of Parliament adjourned on the 31st of March; the Lords to the 13th, the Commons to the 14th of April. After the recess, the most important occurrence in Parliament was the second reading of the Catholick Emancipation bill. In our last view we stated that this bill had become a law. This we did, on the positive assertion of some *manufacturer*, as it now appears, of articles of foreign news,—and after we had prepared a different statement, in which we had explicitly mentioned our apprehensions that the bill would be thrown out in the House of Lords. The bill has not yet been introduced into the House of Lords. It passed the second reading in the Commons on the night preceding the 22d of April, in a house of 509 members—ayes 268, noes 241. We have read Mr. Canning's brilliant speech on the occasion, which he delivered, it is said, under a violent attack of the gout, that compelled him to leave the house before the question was taken. It is doubtful whether this bill will pass the House of Lords. Petitions against it were getting up with much industry by the English clergy. We hope, however, and on the whole believe, that it will become a law. Serious difficulties arise in making out the details—the chief of which is the pecuniary allowance that shall be settled by law, as a remuneration to the Catholick clergy for an entire renunciation of all claims, presents or perquisites, from the people of their charge.—Since we wrote the foregoing, an arrival at New York has brought advices from Britain to the 29th of April. The whole English nation seems likely to be thrown into a state of excitement, by a speech of the Duke of York in the House of Lords, on the evening of the 25th of April. At that time, many petitions were offered, "praying that no further concessions may be made to the Irish Catholicks." One was presented by the Duke of York from the Dean and Chapter of St. George's, Windsor. On presenting this petition, the royal Duke made a short speech in opposition to the Catholick claims; in which among other evil consequences which, in his opinion, had followed the urging of these claims on a former occasion, he declared his conviction that to this was owing "the many years' illness which his father suffered." He stated that the coronation oath, as taken not only by his father, but by his brother now on the throne, would be directly violated by assenting to such a law as was in prospect—and he concluded his speech

with a declaration, sealed by an oath, that at all hazards he would for ever persevere in opposition to any law of the kind contemplated. Now, as it is no very improbable event that the Duke of York may, before long, be king of Great Britain, this solemn declaration has given much alarm to the friends of Catholick Emancipation. On the following evening, in the House of Commons, Mr. Brougham took occasion to advert to the speech and declaration of the Duke of York; and proceeded to denounce it in a strain of vehement eloquence, and violent vituperation, such as we have seldom read. He was called to order—But the speaker rather favoured him, and he went on with even additional violence, till the cry of "order" by his opponents completely drowned his voice and he was obliged to stop. At length, however, he proceeded in a strain somewhat more temperate, and finished his speech. The bill immediately under discussion was one for raising the qualifications of electors in Ireland, from 40 shillings to 10 pounds This bill, it is stated, was carried by about double the majority which the Catholick bill received; which seems to indicate a determination, on the part of the Commons, to use all their influence in favour of the Catholick question. Another subject of interest before the Parliament, and one in which we may have a concern, is the repeal of what are called "the corn laws." Meetings in London and elsewhere have determined to petition Parliament to extend the repeal of the acts restricting commerce to the corn laws, as well as to other restrictions; so as to allow the importation of foreign grain at all times, without hindrance, or any regard to the existing price of domestick bread stuffs. The agriculturists, who rejoiced at the removal of other commercial restrictions, are opposed to this. Thus it is the world over. Men generally advocate a right principle, till it touches their own interest; and then too many are found to prefer private interest to the publick welfare.

France.—The splendid coronation of the king of France has been finally fixed for the 29th of May. The merchants of Paris have presented an earnest, and a very able address or memorial, to the king, relative to the appointment of commercial agents in the new South American republicks. The Parisian merchants are sensible, it would seem, of what we have heretofore noticed, that by delaying to recognise the independence of the late Spanish and Portuguese possessions in America, France will yield to other nations, and with an incalculable loss to herself, the whole commerce of these extended and populous countries. They importunately urge the immediate appointment of commercial agents; and we think they will shortly succeed—the opposition of Spain, Russia, and Austria, notwithstanding.

The number for March last, of *Malte-Brun's* Annals of Geography, published at Paris, contains the following estimates:

	Square Miles.	*Inhabitants.*
Russia, in Europe,	75,154	47,660,000
——— out of Europe,	292,339	11,714,000
England, in Europe,	5,554	21,400,000
——— out of Europe,	176,971	115,141,000
France, in Europe,	10,086	30,749,000
——— out of Europe,	667	469,000
Austria,	12,265	29,691,000
Prussia,	5,014	11,400,000
	578,044	268,124,000
The five powers together, have in Europe,	108,074	140,800,000

If the known world have 2,512,000 square miles, and 938,000,000 of inhabitants, then the five powers occupy one quarter of the terrestrial surface, and reign over two-thirds of the human race.

If Europe contain upon 155,220 square miles, a population of 206,780,000 inhabitants, then the five powers occupy more than three-fourths of the European territory and population.

The Empire of China, nevertheless, is more populous than all Europe together.

The Spanish monarchy, before its dissolution, had thirty millions of inhabitants.

The powers composing the Holy Alliance, with the exception of France, furnish us with no article of intelligence, that we think it important to report at present.

The Greeks.—Letters from Zante and from Smyrna represent the Greeks as having lately sustained some serious reverses; and even express an opinion that the Turks will be victorious in the ensuing campaign. They affirm that Ulysses or Odysseus has proved treacherous and deserted with his army to the enemy. But other accounts directly contradict the whole of this, except what relates to Ulysses. We suspect the truth is, that the Greeks have sustained some partial losses, but by no means of the serious character represented in the letter to which we have referred. Time only can show what is the real state of facts. Of the ultimate success of the Grecian cause, if the Christian powers will let them alone, we have no fear. But we do fear that Russia and her allies will eventually prove the most formidable enemies of Grecian freedom.

ASIA.

The Burmese war continues and the English are still successful. The climate, however, as was to be expected, has proved fatal to a number of the English officers, as well as to the common soldiers—The number of the British killed in battle is very small. The statement relative to the assassination of the Burman emperor in his capital is not confirmed, but rather invalidated, by the last accounts. There seems little doubt that the whole Burman empire, including Siam, will eventually be added to the enormous territories of Britain in the East Indies—There is no recent information relative to the missionaries.

AFRICA.

A dreadful earthquake has been experienced in the north of Africa. A town belonging to the Dey of Algiers, and in the vicinity of his capital, has been entirely overwhelmed, and has buried most of its inhabitants in its ruins. The Dey has endeavoured to afford all the relief in his power. The American colony at Liberia, on the western coast, was in a prosperous and promising state at the last advices from that settlement. It will give pleasure to the friends of religion to see in the General Assembly's narrative, that a religious revival has taken place among the emigrants forming this interesting colony. Many captures have recently been made of French and Spanish slave vessels, by English and French ships of war.—In one captured vessel there were 370 slaves.

AMERICA.

PERU.—The information referred to in a note in our last view—that the Spanish general Olaneta, or Olaneto, had made his submission to Bolivar—is confirmed. With the exception of the castle of Callao, the whole of Peru, the upper part as well as the rest, is now completely in the hands of the patriots. Callao is closely invested both by land and sea, and is not likely to hold out much longer.

BUENOS-AYRES.—A treaty has been formed by this republick and its associates with Great Britain, in which it is affirmed that a full toleration of religion is stipulated. This we regard as one of the most important events that has lately taken place in Southern America. There can be little real freedom where the rights of conscience are not held sacred; and where there is freedom of religious opinion, true religion will ultimately prevail and triumph.

COLOMBIA and MEXICO.—A treaty offensive and defensive has been formed and ratified between the Mexican and Colombian republicks. The parties mutually guaranty the integrity of their respective territories and dominions, as they existed at the commencement of the revolution. This is a most important measure, in reference both to domestick peace and to foreign aggression.—A treaty of union and confederation has also been signed between the republick of Colombia and "The United Provinces of Central America."—The Dutch government in Europe has recognised the independence of Colombia.—It appears that the Mexican government had entertained some design of an expedition against the island of Cuba, with a view to withdraw the Spanish forces from the famous castle of St. Juan de Ulloa; but it seems to be understood that this expedition is given up, in consequence of considerable reinforcements having lately been sent by Spain to Cuba.

HAYTI.—It appears that considerable discontent has taken place among the emigrants to Hayti; that a number have returned, and that more are wishing to do so. This we regard as a matter of course. The very same thing has happened, in hundreds of instances, with those who have voluntarily emigrated from Europe to the United States. Inconsiderate individuals emigrate with expectations that never can be realized, and on being disappointed, they complain loudly.—The industrious, whose anticipations of bettering their conditions were not exorbitant, remain and are satisfied.

UNITED STATES.—In the political state of our country we have nothing new to report. Health prevails throughout our favoured land. About a month since, the fruits of the earth were threatened by an unusual period of cold and dry weather. But a merciful Providence has, since that time, given us rain in abundance and the genial influence of the sun—the one succeeding the other in the most favourable manner—so that there is now the fairest prospect of an abundant harvest.

The month past has been distinguished in our country, as well as in Britain, by the anniversary meetings of such a number of religious bodies, and charitable and benevolent associations, as would require many pages to give even an outline of the particular times when they met, and the result of their proceedings. These noiseless conventions of the pious, charitable and benevolent, and what they do for the good of mankind, are, we doubt not, viewed by Him "who ruleth over all," as far more glorious in themselves, and far more efficient as *a defence* to the countries where they take place, than armies and navies, however large and well appointed—more efficient than even the wisest legislation and political arrangements, if not accompanied with the blessing which is called down upon them by the alms and the prayers of Christian piety.